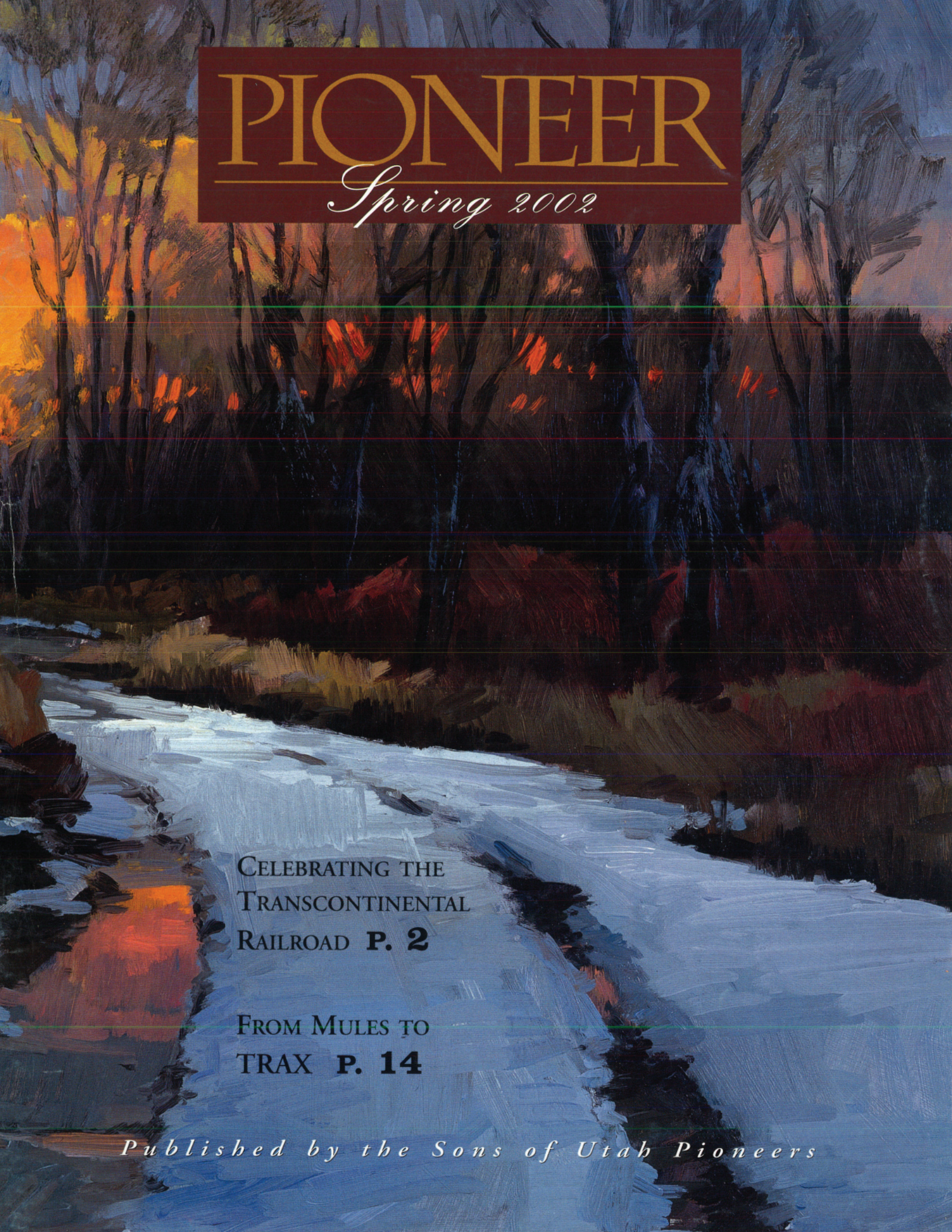




PIONEER

Spring 2002

CELEBRATING THE
TRANSCONTINENTAL
RAILROAD **P. 2**

FROM MULES TO
TRAX **P. 14**

Published by the Sons of Utah Pioneers

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*Published
by the Sons
of Utah
Pioneers*

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The National Society of Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity, and unyielding determination. Pioneer Magazine supports the mission of the Society.

COVER ART

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FEATURES

- 2** CELEBRATING THE
TRANSCONTINENTAL RAILROAD
by William W. Slaughter

- 14** FROM MULES TO TRAX
by J. Michael Hunter

- 21** THE MIRACLE OF 1849
by Susan Lofgren

- 26** NATIONAL ENCAMPMENT 2002
The Crossroads of the West—
Tooele, Utah

- 30** SUP NAUVOO TEMPLE PROJECT
A goal reached and surpassed

- 31** HONORING YOUR HERITAGE
by Darrell Knight

- 32** I REMEMBER . . .
by Florence C. Youngberg

DEPARTMENTS

- 1** THE PRESIDENT'S MESSAGE
by Philip L. Richards

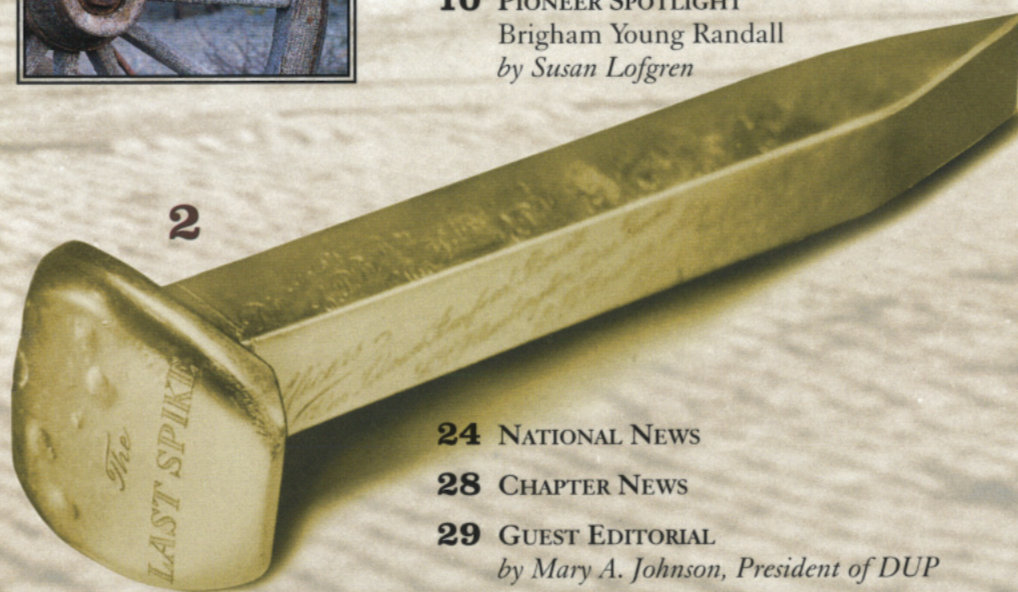
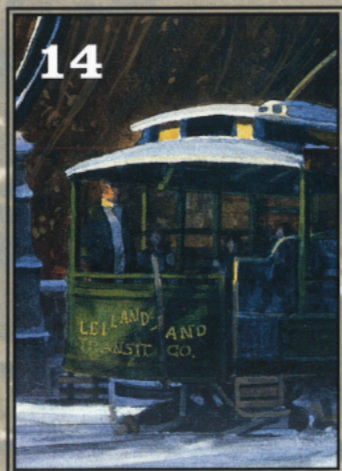
- 10** PIONEER SPOTLIGHT
Brigham Young Randall
by Susan Lofgren

- 24** NATIONAL NEWS

- 28** CHAPTER NEWS

- 29** GUEST EDITORIAL
by Mary A. Johnson, President of DUP

- 33** KEEP THE LEGACY ALIVE



Pioneers of Our Day

By Philip L. Richards

How appropriate it is to talk about transportation in this edition of the *Pioneer*. It is almost impossible to think about the pioneers and not connect them with their mode of transportation. We live in a wonderful age in which to see the great developments that have taken place.

Though I am not old enough to have experienced covered wagons, I am old enough to have had some experiences in early automobiles. One of my fond memories is of listening to my mother tell about her and my father driving the first automobile to go south of Provo. In those first days of the century, only wagon trails and the railroad went as far south as Marysvale. Mother told of how they took along six spare tires and inner tubes, because those wagon trails were just rocks and ruts, and very hard on tires. They carried extra cans of gasoline and shipped some to Marysvale on the railroad so they would have gas to get back to Salt Lake.

As a young boy I recall going to California for a Christmas vacation in one of those early cars. We wrapped up in blankets to keep warm, as the wind whistled through the isinglass curtains. We stayed overnight at Beaver Dam Lodge, which was near the Utah-Nevada border, and we placed our bricks on the furnace over night, then wrapped them in newspapers, and placed them on the floor of the car to keep our feet warm as we traveled the next day.

In recalling the earlier days of air flight, I remember hearing the newsboy as he walked through the neighborhood shouting, "Extra! Extra! Lindbergh flies the Atlantic." Later, news announcements said that he was going to visit Salt Lake on his national tour, and we scheduled our time so we could go outside and watch the "Spirit of St. Louis," as it flew over our house when he entered the valley.

In the days before World War II, I took flight training and learned to fly a little Piper Cub. Then started the great developments in flight: The helicopter, the jet engine, trips to

the moon. It makes one wonder where travel will take us next.

As I think of some of these experiences, I wonder what the word "pioneer" really means. It is not just a term for our ancestors. It is a term, which applies to us in our everyday lives. We are pioneers in every sense of the word. Think of our children and grandchildren and great-grandchildren and the stories that they might recall of us telling about our early transportation experiences. Might not they think of us as pioneers?

Some of us had the privilege to relive some of the early pioneer experiences in "Sea Trek," crossing the ocean in a sailing ship. We've taken a covered wagon trek from Salt Lake to California, or re-enacted some of the trips across the Plains. We simply cannot experience these things without appreciating what our progenitors went through. How marvelous are the things of man which have come to light since the restoration of the gospel. I thank my Father in heaven each day for having been born at this time and having experienced some of these marvelous things which have come to light. What a tragic thing it is for us, for any of us, not to recognize the hand of the Lord in the great developments in transportation in this the dispensation of the fullest of times. I hope you enjoy reading this transportation edition of the *Pioneer*.

Phil was the eighth of nine children born to Stephen L. and Irene Merrill Richards. Raised in Salt Lake City, he attended San Francisco Junior College and the University of Utah.

In 1949 he married Elma Smith in the Salt Lake LDS Temple, and they became parents of seven children, 37 grandchildren, and, with the birth of twin girls recently, 37 great-grandchildren. Elma died in 1992.

Phil lived in the Bay area throughout WWII and worked as an airway traffic controller for the government. Following the war, he returned to Salt Lake City where he worked in sales and eventually became an owner in three businesses. One of those was Wasatch Lawn Memorial Park, from which he recently retired.

A member of Olympus Hills Chapter, he served as secretary and president, before serving as area vice president, president-elect, and now president of National SUP.

In addition to a great deal of Church service in the Sunday school and other organizations, Phil has served three missions.

We welcome his comments here and in future issues.

Waldemar

Phil Richards cranking 1922 Model T Ford Touring Car, owned by Waldo Koller.

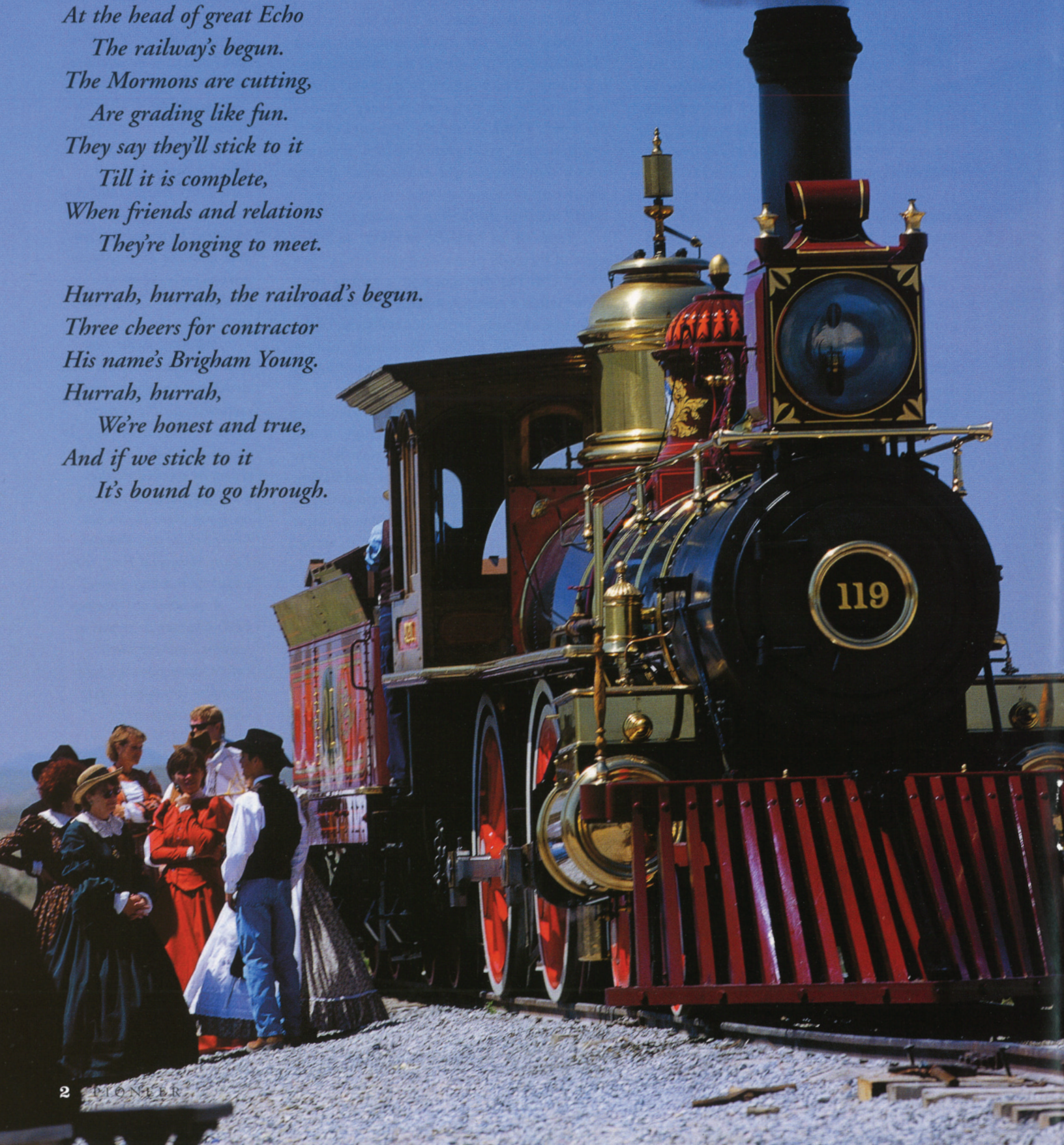


Photo by Richard Frary

CELEBRATING

*At the head of great Echo
The railway's begun.
The Mormons are cutting,
Are grading like fun.
They say they'll stick to it
Till it is complete,
When friends and relations
They're longing to meet.*

*Hurrah, hurrah, the railroad's begun.
Three cheers for contractor
His name's Brigham Young.
Hurrah, hurrah,
We're honest and true,
And if we stick to it
It's bound to go through.*



the

Transcontinental Railroad



By William W. Slaughter

After a numbing cold night, the morning of 10 May 1869 was clear and the sun warmed a soft breeze. Tough and tired, Mormon, Chinese, and Irish workers, or at least those who weren't still toiling, mingled at trackside. They were among the crowd anticipating "the marriage" of the transcontinental railroad—the much-awaited driving of the last spike.

As the morning progressed, dignitaries from Ogden, Salt Lake City, the Central Pacific Railroad, and the Union Pacific Railroad arrived. Leland Stanford and James Strobridge officially represented the Central Pacific. Grenville Dodge, John Duff, Thomas Durant, and Sidney Dillon represented the Union Pacific. Musicians, photographers, reporters, and officers and soldiers of the 21st Infantry joined official dignitaries.

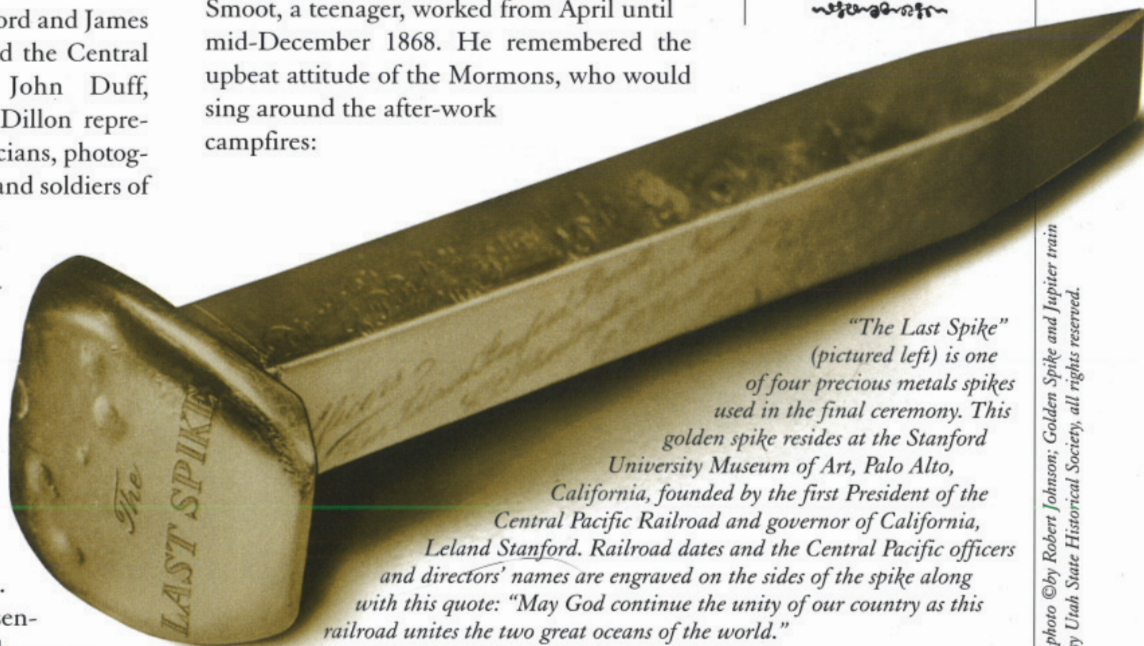
Missing from the celebration was the key figure in Mormon/Utah involvement in the railway effort—Brigham Young. He had been invited but begged off, stating the pressure of important business in southern Utah that needed his attention. Instead, he sent as his representatives John Sharp, Chauncey West, and Lorin Farr, contractors to the Union Pacific Railroad.

Early on Brigham Young understood the benefits of railroads, stating in an 1868 letter, "we want the railroad, we are not afraid of its results." In an effort to help speed the coming of transcontinental rail and to bring in much-needed cash, Brigham Young agreed that Mormons would help build the railroad. Their wages would boost the cash-poor Utah economy, recently devastated by two years of too little rain and too many locusts.

By June 1868, contracted Mormons were grading, building bridges, digging tunnels, and laying track for the Union Pacific from Utah's eastern border on to Ogden. William Smoot, a teenager, worked from April until mid-December 1868. He remembered the upbeat attitude of the Mormons, who would sing around the after-work campfires:

Tough and tired, Mormon, Chinese, and Irish workers mingled while awaiting "the marriage" of the transcontinental railroad with the much-awaited driving of the last spike.

~~~~~



"The Last Spike" (pictured left) is one of four precious metals spikes used in the final ceremony. This golden spike resides at the Stanford University Museum of Art, Palo Alto, California, founded by the first President of the Central Pacific Railroad and governor of California, Leland Stanford. Railroad dates and the Central Pacific officers and directors' names are engraved on the sides of the spike along with this quote: "May God continue the unity of our country as this railroad unites the two great oceans of the world."

Page 2, driving of the Golden Spike reenactment, Promontory Point, Utah, with Union Pacific "No. 119." Oval photo above: Central Pacific "Jupiter."

Reenactment photo © by Robert Johnson; Golden Spike and Jupiter train photos courtesy Utah State Historical Society, all rights reserved.



**M**any thought Promontory an odd, desolate landscape—void of distinction—for such a momentous occasion.



*Joining of the Union Pacific and Central Pacific railroads, 10 May 1869; photo by Andrew Joseph Russell.*

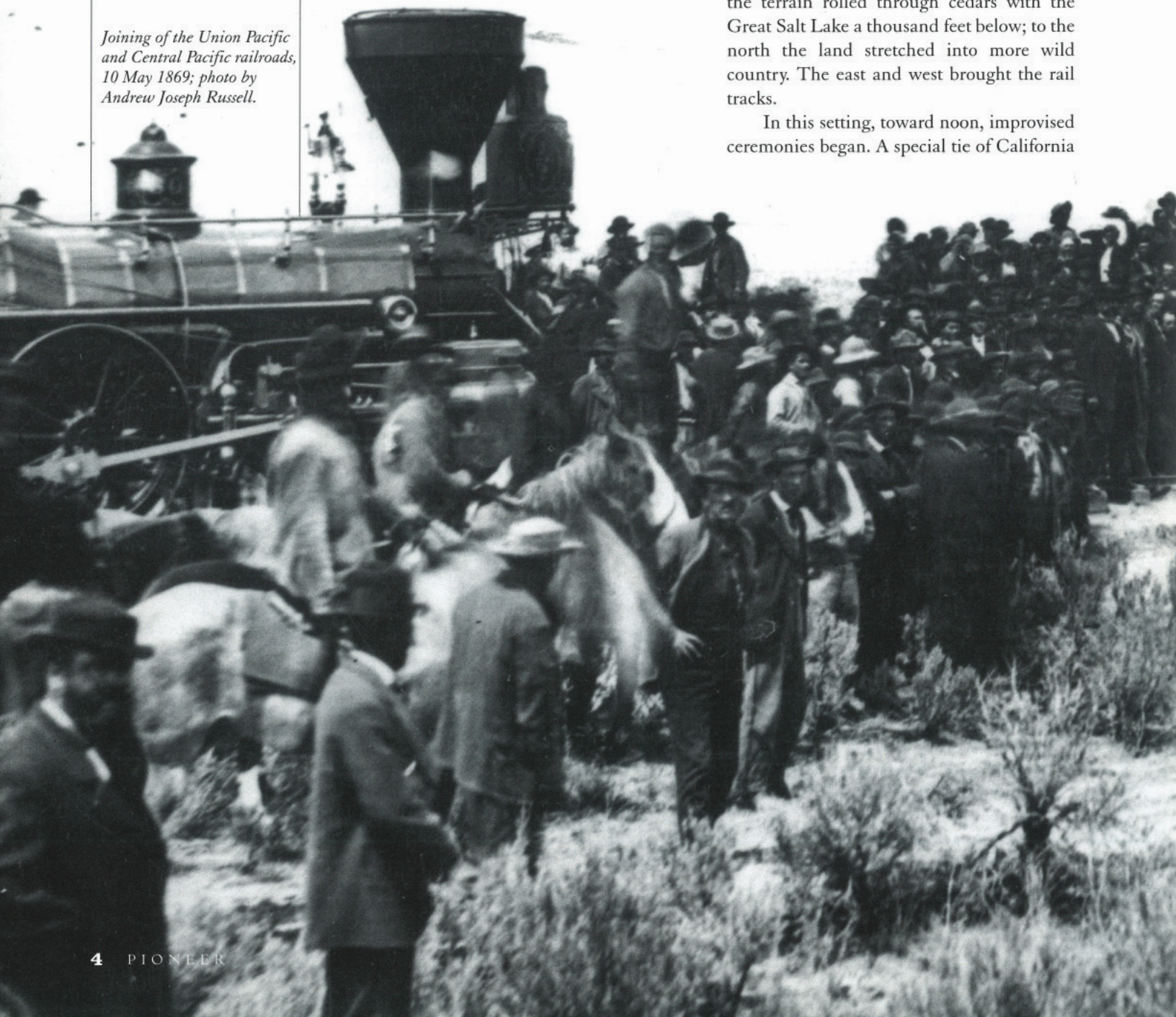
At the head of great Echo  
The railway's begun.  
The Mormons are cutting,  
Are grading like fun.  
They say they'll stick to it  
Till it is complete,  
When friends and relations  
They're longing to meet.

Hurrah, hurrah, The railroad's begun.  
Three cheers for contractor  
His name's Brigham Young.  
Hurrah, hurrah, We're honest and true,  
And if we stick to it  
It's bound to go through.

Smoot was paid \$1,600 for his nine-month effort. He was lucky—Brigham Young fought a long, futile fight to get railroads to pay money owed Mormon contractors and workers. But, on this historic day, the Mormon representatives had little idea the railroad companies would prove to be dead-beats. Like other participants, they came to Promontory to celebrate.

Many thought Promontory an odd, desolate landscape—void of distinction—for such a momentous occasion. Construction cars, a few temporary wood shacks, and canvas tents housing whiskey sellers and other merchants dotted an otherwise empty and barren circular summit valley. To the south, the terrain rolled through cedars with the Great Salt Lake a thousand feet below; to the north the land stretched into more wild country. The east and west brought the rail tracks.

In this setting, toward noon, improvised ceremonies began. A special tie of California





laurel wood was brought forward along with the rails, as engines Jupiter and No. 119 faced each other. Whistles blew, the crowd cheered and pressed closer, and a prayer was offered. After the tie and rail were set, Thomas Durant, Union Pacific vice president, tapped his silver spike into a pre-drilled hole, and then Leland Stanford, governor of California and official of Central Pacific, tapped the Golden Spike into place.

To the rest of the nation, the telegraph operator tapped out, "DONE!" Jupiter and No. 119 crept forward until almost touching. The crowd roared, champagne bottles were broken on each engine, and officials earnestly shook hands. After the engines backed up, the tie and the spikes were retrieved and safely deposited in Stanford's car to be later placed in historic museums.

After the official ceremonies, participants broke into parties and continued their revelries in private palatial cars, under tents,

and in the open. Central Pacific superintendent James Campbell spoke to his party, dramatically declaring, "The work is finished. Little you realize what you have done. You have this day changed the path of commerce and finance of the whole world. Where we now stand but a few months since could be seen nothing but the path of the red man or the track of the wild deer. Now a thousand wheels revolve and will bear on their axles the wealth of half the world, drawn by the Iron Horse, darkening the landscape with his smokey breath and startling the wild Indian with his piercing scream. . . . the officers of the Pacific Railroad . . . exclaim: 'we are a great people and can accomplish great things.'"

Considering that the dream of a transcontinental railway stretched back to the time of the Mexican War, the Transcontinental Railroad was indeed an incredible accomplishment.

**T**o the rest of the nation, the telegraph operator tapped out, "DONE!" Jupiter and No. 119 crept forward until almost touching. The crowd roared, champagne bottles were broken on each engine, and officials earnestly shook hands.





1869. May 10th. 1869.

# GREAT EVENT

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By 5:00 P.M. the celebrators were gone, giving the landscape back to the sagebrush, wind, and wildlife. Elsewhere, the nation prayed, partied, and watched fireworks displays. The people were in awe of the great "joining of East and West."

Walt Whitman, having caught the spirit of it all, exuberantly wrote:

*I see over my own continent the Pacific railroad  
surmounting every barrier,  
I see continual trains of cars winding along the  
Platte, carrying freight and passengers,  
I hear the locomotives rushing and roaring, and  
the shrill steam-whistle,  
I hear the echoes reverberate through the grand-  
est scenery in the world,  
I cross the Laramie plains—I note the rocks in  
grotesque shapes—the buttes,  
I see the plentiful larkspur and wild onions—  
the barren, colorless, sage-deserts,  
I see in glimpses afar, or towering immediately  
above me, the great mountains,  
I see the Wind River and the Wasatch  
mountains . . .  
Bridging the three or four thousand miles of  
land travel,  
Tying the Eastern to the Western Sea . . .*

The driving of the Golden Spike joined the United States east to west, just as, four years earlier, the end of the Civil War united south to north. The railroad changed the West. No longer was it accessible only to the hardy, daring, and desperate. The transcontinental railway provided easy passage to ever-increasing numbers of people wanting to visit, carry on business, or settle out west.

An 1869 Union Pacific poster (left) invited "Travelers for Pleasure, Health or Business" to ride their "luxurious car," in which they would "find a trip over the Rocky Mountains healthy and pleasant." "Gold, silver, and other miners!" were alerted "now is the time to seek your fortunes in Nebraska, Wyoming, Arizona, Washington, Dakotah, Colorado, Utah, Oregon, Montana, New Mexico, Idaho, Nevada or California." The railroad revitalized the settling of the West.

The events of May 1869 had an immediate and definite effect upon Utah, bringing an end to the era of Mormon migration by wagon teams. It changed forever how people would think of time and distance. In 1847, a Missouri River-to-Utah wagon trek took four months. An 1869 transcontinental railway





**T**he railroad changed the West.

No longer was it accessible only to the hardy, daring, and desperate. The transcontinental railway provided easy passage to ever-increasing numbers of people wanting to visit, carry on business, or settle out west.



*Left: View of men working on the tunnel in Weber Canyon along the route of Union Pacific Railroad, by Savage and Ottinger Photography Studio, c. 1868.*

trip took only eight days. Travel was now quicker, relatively comfortable, and cheaper.

Instead of wagons and sailing ships, Mormons now took advantage of the railroad and steamships to transport immigrants to Zion. At the end of June 1869, Salt Lake City's *Deseret News* announced: "The first fruits of this year's immigration from Europe reached Ogden last evening at five o'clock. They left Liverpool on the steamship Minnesota on the 2nd [June]. . . . A little more than three weeks has brought them the whole distance of the weary way that once took the best part of the year to travel. This being the first company which has come all the way across the continent from the Atlantic to Utah on the Great Highway, their journey will long be remembered as inaugurating an epoch in our history. Early this morning the greater portion of the immigrants had found homes. . . ."

Mormon emigrants would continue to gather to the Intermountain West via steamship and railroad well into the first decade of the twentieth century, at a rate of nearly two thousand per year.

To better take advantage of rail transportation and overcome the Union Pacific's by-passing of Salt Lake, Brigham Young instigated work on an Ogden-to-Salt Lake railway line—the Utah Central—which was completed in January 1870. Construction on a southern line from Salt Lake began in May 1871. From these beginnings, a network of rail lines soon stretched like wheel-spokes to the north, east, south, and west from Ogden and Salt Lake.

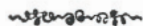
*Page 6: Union Pacific Railroad poster announcing the beginning of railway service from the Atlantic to the Pacific.*

*Below: Salt Lake City 2002 Winter Olympics commemorative pins.*





**D**esigned for young women, a “retrenchment dress” that emphasized modesty and simplicity never caught on. The Retrenchment Association, first organized among Brigham Young’s daughters, later became the Young Ladies Mutual Improvement Association.



The rail lines improved the transport of goods and people within and to Utah.

It also meant an end to Mormon isolation in the Great Basin. Although Brigham Young was an early supporter of railroad development, he also understood it would increase non-Mormon influence in the Great Basin. Being connected with the outside world endangered Utah’s religious, political, and economic self-sufficiency, an independence based on local manufacturing and agriculture that avoided the use of over-priced Eastern goods. Now, rail transportation could flood local markets with cheap goods, possibly leaving many jobless. The railroads also disabled Brigham Young’s long effort to discourage precious resource mining in Utah.

Early on, Brigham Young and other Church leaders took several steps to counter non-Mormon threats to economic independence and the sense of religious community. The Relief Society was reemphasized, the School of the Prophets reorganized, Sunday schools revitalized, the Young Ladies Retrenchment Association established, and cooperatives set up.

In 1867 the female Relief Society, which

continues today, was reborn from its Nauvoo days. For the next twenty years, Eliza R. Snow worked feverishly to establish local Church community organizations in an effort to help women minimize their use of imported products and maximize home industry and homemade goods.

In 1833, Mormon Church founder, Joseph Smith, established the School of the Prophets to educate adults in spiritual and temporal matters. Brigham Young reestablished it in 1867 to help Church members understand the economy as well as their theology. The Schools of the Prophets, among other things, urged the establishment of cooperatives, organized boycotts of unfriendly Gentile businesses, and gave instructions on securing land titles. Church leaders particularly feared that an influx of Gentiles would bring land ownership disputes, because Church members had occupied land for twenty years without the legalizing necessity of a federal survey office. The School set up a committee to interact with federal authorities and settlers to successfully establish land ownership. Over time and as conditions changed, the Schools were closed.

To help young women avoid worldliness, maintain Mormon uniqueness, and cultivate moral and intellectual development, Brigham Young established the Young Ladies Retrenchment Association in 1869. The semi-monthly inspirational meetings fostered home industry and publicly supported polygamy. Designed for young women, a “retrenchment dress” that emphasized modesty and simplicity never caught on. The Retrenchment Association, first organized among Brigham Young’s daughters, later became the Young Ladies Mutual Improvement Association.

On 1 March 1869, the first Zions Cooperative Mercantile Institution opened for business in Salt Lake City. It was part of the Church cooperative effort to intensify home industry and boycott profiteering non-Mormon merchants. The store gave priority to selling Mormon home industry goods. Eventually, ZCMI had its own factories for shoes, boots, coats, men’s underwear, shirts, vests, and overalls. Within weeks of the first store opening, some 80 branches were established throughout the territory.

Another attempt in the cooperative



*Brigham Young’s daughter Caroline Partridge in Deseret costume dress, c. late 1860s.*





ZCMI photo courtesy Utah State Historical Society, all rights reserved.

movement was the United Order. More than 200 were established in the Great Basin, Canada, and Mexico. The first United Order was organized in St. George on 9 February 1874, and the last one was founded in Chihuahua, Mexico, in January 1893. The Orders varied in form and enterprise, but most pooled property and capital so members could share the net income of their businesses rather than receiving wages. Although most United Orders had failed for various reasons by 1877, a few continued into the 1890s and early 1900s.

In 1882, Church President John Taylor announced an end to Church support of local cooperatives, opening the way for private ownership of retail stores. His statement also signaled the end of boycotting Gentile-owned businesses.

As railroads crisscrossed the Great Basin, they impacted the manufacturing of goods, improved the marketing of ranch and farm products, increased the development of mining, and helped industrialize the West. Utah's isolationism eventually eroded out of practical necessity. Over the years, the state was

increasingly swept into the national flow of commerce—even as it fought for its economic independence and cultural identity. ▼

*William W. Slaughter is the author of* *Camping Out in the Yellowstone, 1882* (University of Utah Press, 1994); *Life in Zion* (Deseret Book, 1995); and co-author with Mike Landon of *Trail of Hope* (Shadow Mountain, 1997)

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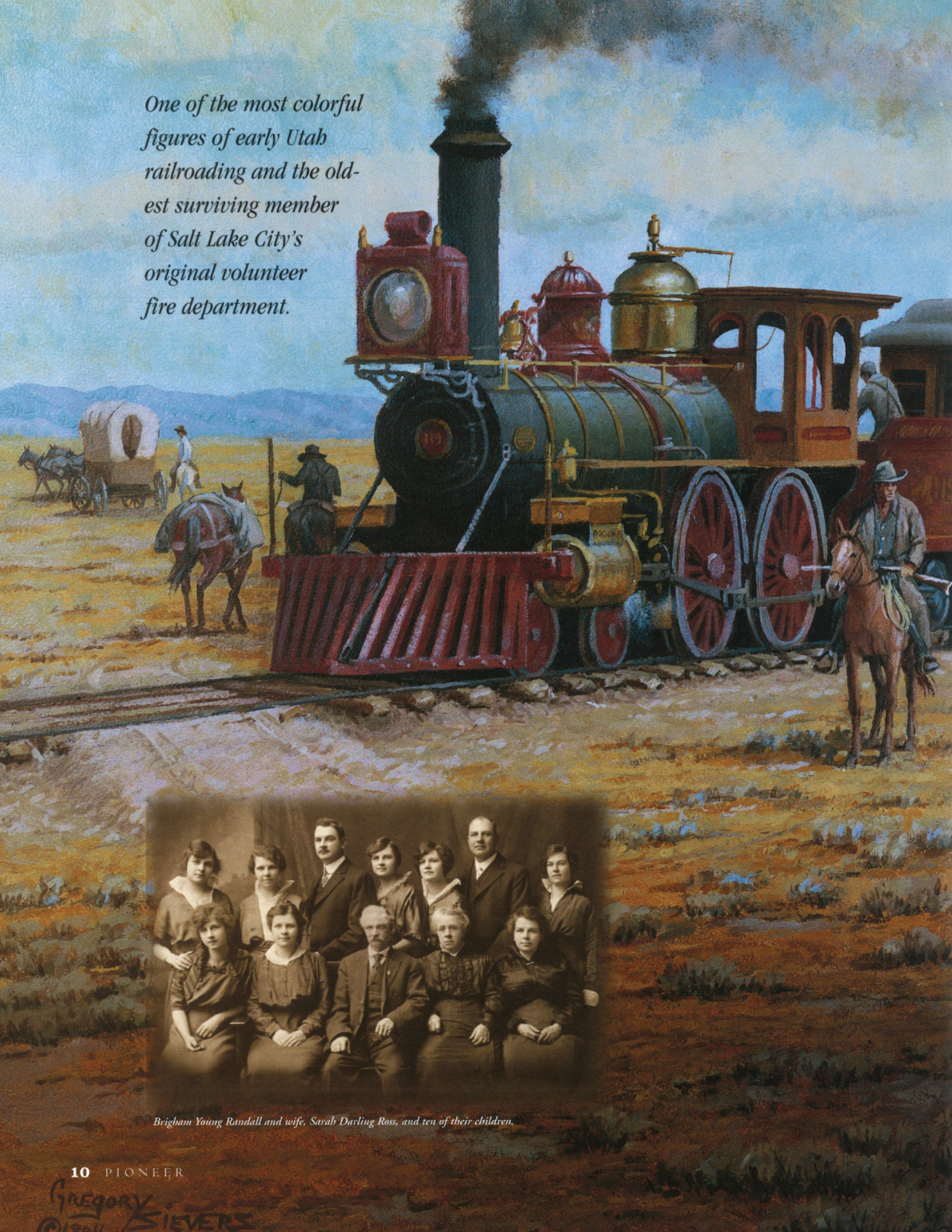
Union Pacific Railroad poster, 10 May 1869.

Journal History, 25 June 1869, 1.

*When ZCMI opened for business, it was located in Jennings Eagle Emporium. Later the store moved to Constitution Hall, a two-story building on the site of present day Constitution Building, west side of Main between South Temple and First South. After 1875, Brigham Young purchased land on the east side of Main Street just below South Temple to have ZCMI's own building constructed. This new mercantile palace opened for business on 1 April 1876.*



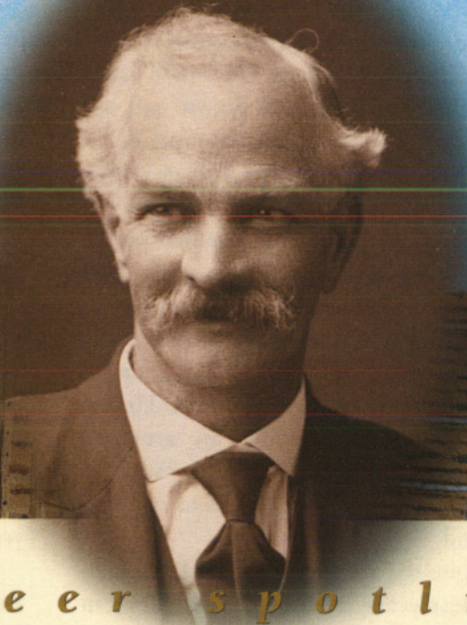
*One of the most colorful  
figures of early Utah  
railroading and the old-  
est surviving member  
of Salt Lake City's  
original volunteer  
fire department.*



*Brigham Young Randall and wife, Sarah Darling Ross, and ten of their children.*



# Brigham Young Randall



## pioneer spotlight

*By Susan Lofgren*

**A**s the restoration of the gospel spread, the British Isles became one of the most important areas of strength for establishing the infant Church of Jesus Christ of Latter-day Saints. This all began in 1837 when seven missionaries from America stepped onto the shores of England to proclaim the restored gospel. Their motto became “Truth will Prevail.” Three years later, in 1840, eight apostles were sent, including Brigham Young, John Taylor, and Wilford Woodruff.<sup>1</sup>

Tens of thousands received the gospel, and by 1850 there were 30,747 members in the British Mission—more members of the Church lived in Britain in 1850 than in North America. The period of 1847-1851 was the British Mission’s “greatest numerical growth of the century.”<sup>2</sup>

William Randall was among the converts of this historical period of the Church. Born in East Chinnock,

Somerset, England, 20 September 1807, William married Mary Sargent Green of Dorchester, Dorset, England, Christmas Day 1848. The couple settled about 20 miles away in Poole, on England’s south coast, to raise their family. On 20 September 1850, William was baptized into the Church and his wife, Mary, was baptized seven days later. The mission president during the time of their conversion until the early 1850s was Orson Pratt.

As the years passed and their children were born, the Randall’s commitment and love for the Church and its leaders is reflected in the names of their children. Their first child, born in 1851, was named after their father with a middle name of Joseph. Hyrum was the second son, followed by Brigham Young, born 12 May 1854. Other names include Orson Pratt and Heber George. Their eight children were born during the years of 1853 to 1865—a time when the testimonies of the British Saints were tested.

The British Saints enthusiastically sought to “gather to Zion.” An estimated

Railhead ©by Gregory Sievers, used by permission.



Below: This 1901 photo of Ottinger Hall, Salt Lake City Fire Station shows the original group of volunteers at the station in Memory Grove, including the first fire pumper in Salt Lake. Lower right: Brigham Young Randall in volunteer fireman's uniform.

65,000 Saints emigrated to America to make significant contributions to the growing Church—first in Nauvoo and on to the Salt Lake Valley. In February 1848, when word reached England that Brigham Young had brought the pioneers to settle in Salt Lake Valley and establish “Zion,” the push to emigrate accelerated. The years 1853-1856 saw a greater number of British Saints sail for America over any other four-year period in Church history. Ultimately, however, this massive exit of Saints caused a decline in membership within Britain. The first public announcement of plural marriage in 1852 and the handcart tragedy of 1855 tested the British Saints and eventually lessened the drive to emigrate. In 1857 all missionaries were called home as a result of the United States government sending an army to Utah—commonly called the “Utah War.” By 1874 only twelve elders remained to cover all of England.

Despite the trials of the British Mission during these years, the Randalls remained in England as faithful members of the Church.

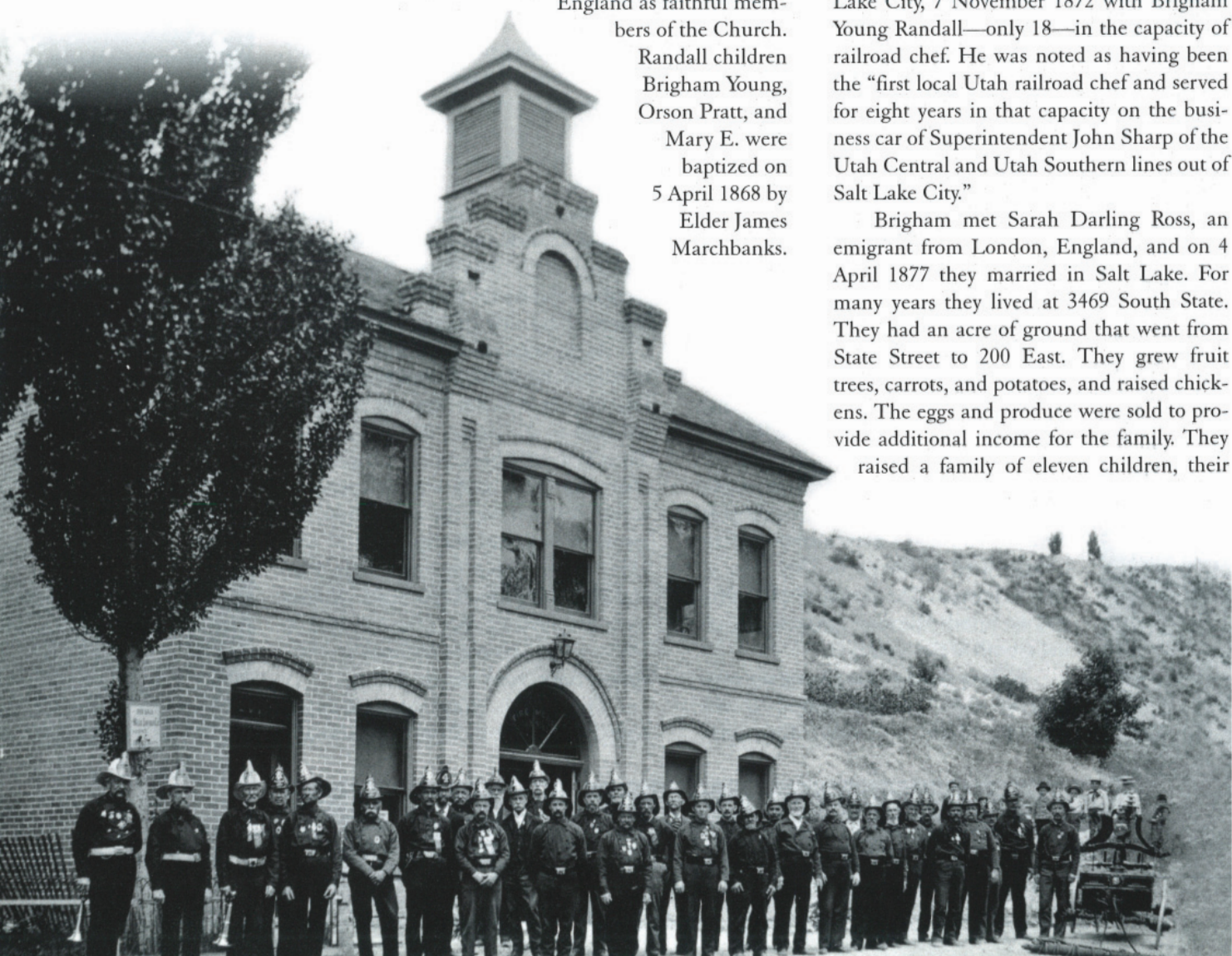
Randall children Brigham Young, Orson Pratt, and Mary E. were baptized on 5 April 1868 by Elder James Marchbanks.

While in Southampton, Brigham learned the baking and pastry trade and served as baker on ships of the Royal Mail Steamship company, operating between English, West Indies, and Brazilian ports.

Several years later the family determined to emigrate to the Salt Lake Valley. On Wednesday, 16 October 1872, Brigham Young, age 18, three brothers, two sisters and their mother, Mary, boarded the *Minnesota*. The steamship sailed from Liverpool, England, with 203 Saints under the charge of Elder Thomas Dobson, a returning missionary. The “Mormon Immigration Index” notes: “We wish them all a safe and speedy journey.” The company arrived at New York on 29 October 1872. It is unclear when the father, William, and oldest brother, William Joseph, emigrated—possibly earlier to prepare the way for the rest of the family. Their father passed away in Salt Lake City only two years later in 1874.

With the aid of the Perpetual Emigration Fund, the family arrived in Salt Lake City, 7 November 1872 with Brigham Young Randall—only 18—in the capacity of railroad chef. He was noted as having been the “first local Utah railroad chef and served for eight years in that capacity on the business car of Superintendent John Sharp of the Utah Central and Utah Southern lines out of Salt Lake City.”

Brigham met Sarah Darling Ross, an emigrant from London, England, and on 4 April 1877 they married in Salt Lake. For many years they lived at 3469 South State. They had an acre of ground that went from State Street to 200 East. They grew fruit trees, carrots, and potatoes, and raised chickens. The eggs and produce were sold to provide additional income for the family. They raised a family of eleven children, their





oldest, William Brigham, born 29 March 1879, down to their youngest born in Murray, Isabelle Randall, 15 December 1898.

During Randall's years with the railroad, the Saints were once again "under attack." As a result of public sentiment and legislation against the Church and against plural marriage, many men in the Church were imprisoned. On 22 March 1882, the Edmunds anti-polygamy bill was signed by the president of the United States. The law defined polygamous living as "unlawful cohabitation" and took away the legal rights of those who continued to live that way. Serious prosecution under this law began in 1884.<sup>3</sup>

On 3 January 1885, President of the Church John Taylor left on the Union Pacific in a private car with a party of Church officials to visit Arizona and Mexico to see about families finding safe haven there. Taylor was accompanied by Joseph F. Smith, Brigham Young Jr., Moses Thatcher, Francis M. Lyman, Charles W. Penrose, John Q. Cannon, George Reynolds, Charles Barrell, John Sharp, and Brigham Randall.<sup>4</sup> The party traveled through LDS outposts of Las Vegas and San Bernardino to Los Angeles and up to San Francisco.

The party returned 27 January and President Taylor slipped quietly into Salt Lake City. After Taylor's last official public appearance, 1 February 1885, he with his counselors, George Q. Cannon and Joseph F. Smith, went into hiding. Brigham Randall's granddaughter Dorothy Zachrisson Mortensen (now age 86) remembers "grandpa was listed as the main cook on this excursion." She recalls him speaking often of that experience with the prophet.

Brigham resigned from the railroad in 1888 at age 44 and early in 1890 opened the first bakery in Murray. The 1893 Salt Lake City Directory lists the bakery as being located on the Cahoon and Haynes block in Murray. Unfortunately, he was forced to discontinue this business when fire destroyed his plant sometime around 1899. His granddaughter Dorothy remembers that Brigham was always noted for his baking talents. On Easter "his special treat for the whole family was a recipe for cream puffs, made with fresh eggs from his own chickens."

After the bakery burned, he became a volunteer fireman. He served for many years



**B**righam Young Randall's first child, William Brigham Randall, was born 29 March 1879 in Salt Lake City. For 20 years he worked as a streetcar conductor with the Utah Light and Traction Company. He was a member of the Streetcar Men's Union. The Randall family could walk from their home on 3469 South State to 3300 South to catch the streetcar.

Coming back from Salt Lake, a person could ride to 3300 South for five cents. To travel farther south to Murray, Sandy, or Midvale, one had to pay ten cents more. The southern communities fought this fare issue for several years, although it remained in effect almost until World War II.

The family was always anxious to ride on the street car that "Bill" was driving. Sometimes he drew a curtain around his chair so family members could sit privately with him and converse.

Preceded in death by his wife, Amelia Miller, in 1926 and his only son, Earl, who died in 1937, age 20, Bill Randall lived with his sister Lou until his death on 9 December 1948.

in the fire department and at celebrations often entertained by singing and tap dancing. His sons George and Bill sometimes joined their dad to sing. Dorothy recalls one special gathering in Memory Grove with fellow firemen, her grandfather gustily singing "Anchors Away" while she accompanied him.

Brigham's wife, Sarah, died in the flu epidemic of 1919. His daughter, Afton, and her husband, John W. Zachrisson, bought the family home and Brigham lived with them.

At 85, Brigham Young Randall passed away on 10 July 1939. His obituary notes him as being "one of the most colorful figures of early Utah railroading and the oldest surviving member of Salt Lake City's original volunteer fire department." A descendant of strong pioneer heritage, he adds a legacy of richness to the history of Utah and the early years of Salt Lake City. ▼

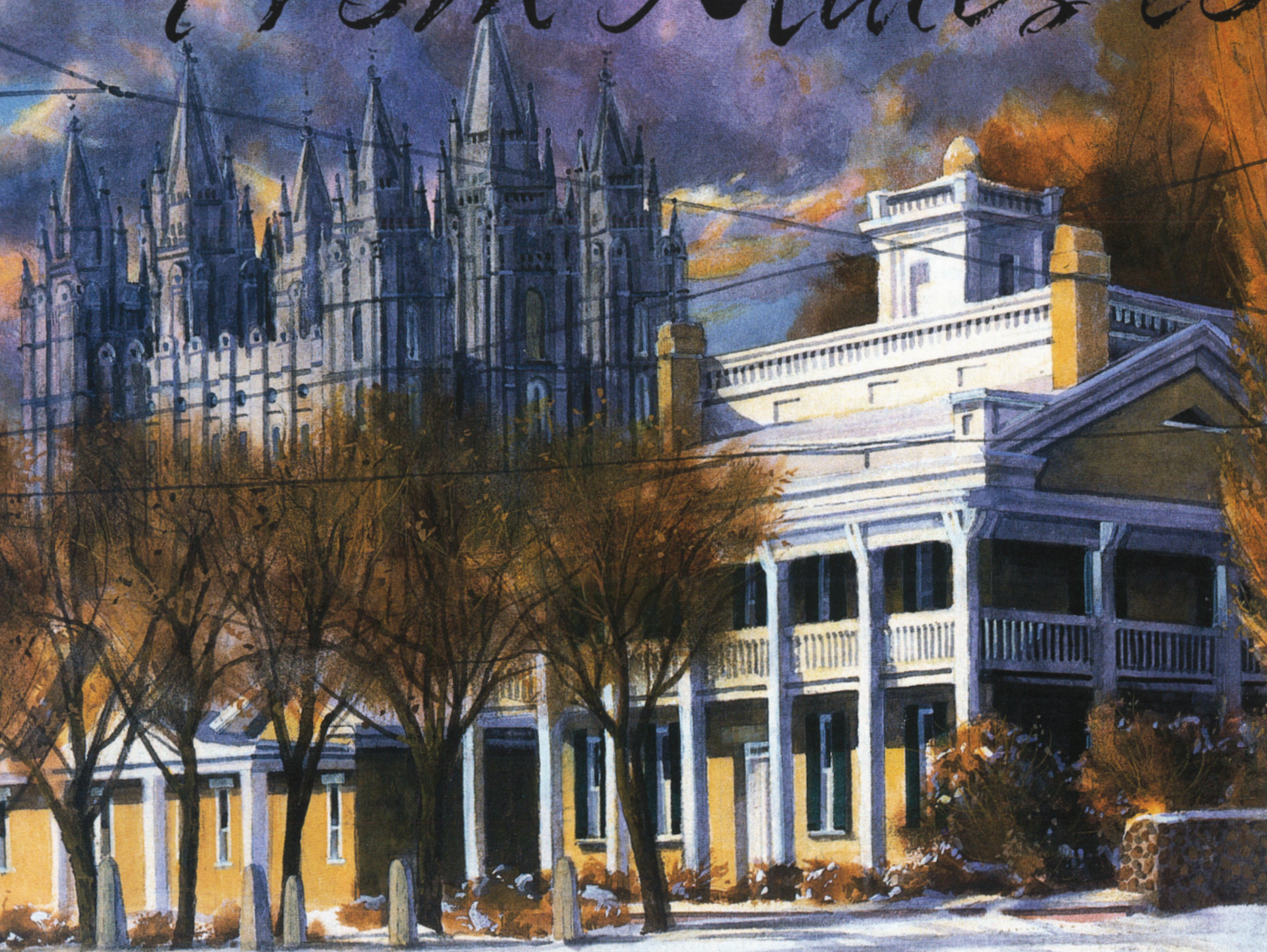
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# From Mules to



## *A Brief History of Salt Lake City's Mass Transit*

*By J. Michael Hunter*

**J**ohn Stephenson, a young New York wagon builder, created the animal-drawn streetcar in 1832. His creation was an elaborate thirty-passenger stagecoach-on-rails, with elegant paintings on the side panels. By the 1880s, there were more than 500 animal-powered transit systems in 300 cities and towns in the U.S., with more than 100,000 horses pulling the cars along the rails. Salt Lake City's pioneering efforts into mass transit began on 17 July 1872,

when teams of mules were hitched to the first streetcars in the city.<sup>1</sup>

Like all mass transit systems, the animal-rail system had its problems. Its biggest drawback was the pollution it caused. In New York City, for example, the horses annually deposited an estimated 2.5 million pounds of manure and 60,000 gallons of urine on the streets. Chicago street cleaners had to deal with one million pounds of animal waste a year. Salt Lake City's horses and mules left behind an estimated 60 tons of manure and 3,000 gallons of urine, and Salt



# TRAX



Lake City had no program of regular street cleaning.

And there was the problem of what to do with all the dead horses. New York had to deal with an estimated 15,600 horse carcasses a year, and Chicago 7,000. This problem was compounded in 1872, when an animal epidemic hit the East Coast, killing 3,000 horses in Philadelphia in three weeks and 18,000 more in New York. With 700 horses a day dying in New York, their bodies were being dumped in the Hudson River.

In Salt Lake City, people often left their dead animals lying in the streets to avoid the removal cost. While it was the city marshal's responsibility to see that dead animals were quickly removed, decaying carcasses were often left lying by a curb for many days.<sup>2</sup>

In addition to these problems, Salt Lake City's animal-transit system had irritants unique to its mule-powered system, namely stubborn mules. For example, two new mules from Porter Rockwell's ranch were placed on the Liberty Park line in the 1870s.



**I**n addition to pollution problems, Salt Lake City's animal-transit system had irritants unique to its mule-powered system, namely stubborn mules.

~~~~~

While crossing a narrow bridge over a twenty-foot sewer trench, the mules changed sides and turned to face the driver. The reins and tugs became tangled, and as the mules twisted and cavorted to get loose, they fell off the side of the bridge, hanging in the air. Miraculously the streetcar stayed on the track to the relief of panic-stricken passengers. The driver ended up cutting the mules loose and letting them fall.³

Another hindrance was keeping cars on the tracks, as any bump on the rails could knock a car off the track. By shifting the passengers about, it was often possible to swing the car back into position. This had to be done carefully, however, because if passengers crowded to one end, the other end would often raise off the ground.

Since these cars only traveled four to six miles per hour, passengers got cold from sitting so long in the winter. In Salt Lake City, stoves were installed to heat the cars. Coal stations were placed along the line, where motormen could step from the car and get a pan of coal for the stove.⁴

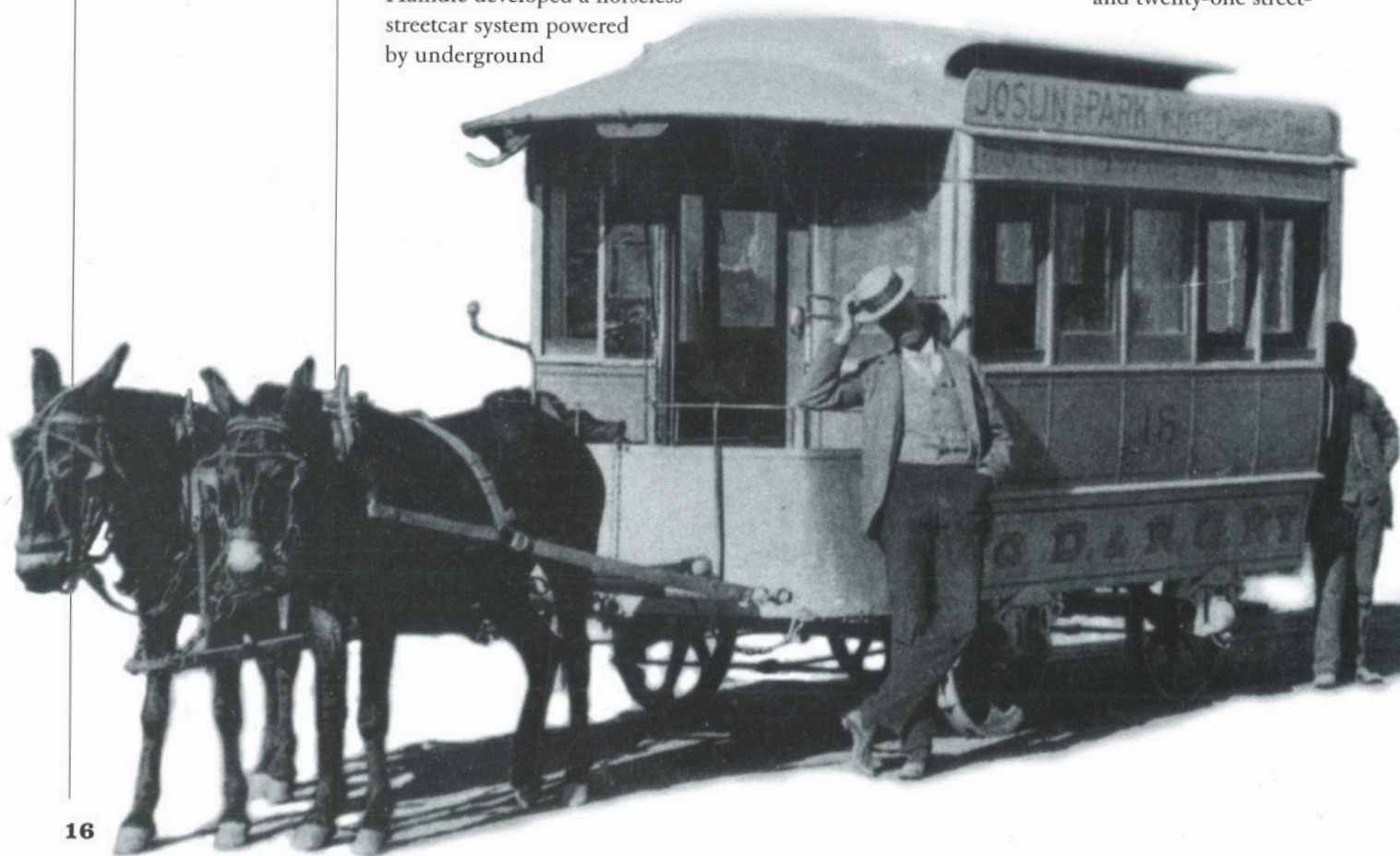
Major cities began to look for alternatives to the animal-transit system. In 1873, a San Francisco man named Andrew Smith Hallidie developed a horseless streetcar system powered by underground

cables. A giant stationary steam engine pulled a continuous cable through conduits beneath the street. The cable cars had a grip on the bottom to hold them to the moving cable.

A few other cities started cable car systems that proved successful. Chicago operated a cable system at half the cost of horse cars, but cable cars needed paved streets to protect their conduits. Salt Lake City never experimented with a cable-car system.⁵

In 1887, Frank J. Sprague, president of the Sprague Electric Motor Car Company, obtained a \$75,000 contract with the Union Horsecar Company of Richmond, Virginia, to develop "a rail system of 16 miles, a powerhouse, an electrically generated overhead system and 80 motors for 40 horse cars." Sprague's innovative electric streetcar system started service in Richmond on 2 February 1888.⁶

Sprague's invention foreshadowed the end of animal-drawn streetcars with their inevitable messes. Cities all over the country converted to electric-powered lines. At the time these conversions were taking place, Salt Lake City's animal-powered streetcar system included some fourteen miles of track and twenty-one street-





On 11 October 1889, Salt Lake City's first electric streetcar went into operation. The new electric system took care of the pollution problem but brought problems of its own.

Wikipedia

cars. A ten cent fare was being charged.⁷

On 11 October 1889, Salt Lake City's first electric streetcar went into operation. Competition soon grew between three electric streetcar companies—Salt Lake Rapid Transit, Popperton Place and Fort Douglas Rapid Transit, and East Bench Street Railway Company. By 1901, they had all merged into the Consolidated Railway and Power Company.

The new electric system took care of the pollution problem but brought problems of its own. Most of the electric cars were open, and no provisions were made for heating them in the winter. To help avoid frostbite, straw was spread deeply over the car floors. The single-track cars often centered themselves on humps in the tracks and stopped. Passengers and crew would unload and vigorously rock the car over the hump.⁸

Another problem was street congestion. Salt Lake City's downtown streets were covered with track and overhead power lines. The streetcars also hit careless pedestrians.⁹ Yet, by all indications, the electric streetcar system was a success. By 1914, E.H. Harriman had bought controlling interest in the streetcar system and renamed it Utah Light and Railway Company. It operated as a subsidiary of the Union Pacific Railroad until Utah Light and Traction Company assumed management. By this time the system was used extensively.¹⁰

Approximately half of the adult population of Salt Lake City rode the streetcars every day. Passengers paid five cents for rides

around town as far as North Salt Lake and Emigration Canyon, or thirty-five cents round trip to Saltair. In 1914, a record 38.9 million fares were collected.¹¹

Wanting to save every nickel, Salt Lake's streetcar company devised a plan to crack down on abuse of transfer privileges. The transfer stated that they were "Not Transferable," and streetcar officials made sure they stayed that way by designing a ticket with seven faces on it—five men's faces and two women's faces. The men's faces ranged from clean-shaven to handlebar mustaches to beards. The women's faces were of two sorts—the younger sporting a sailor's cap and the older a bonnet. When a patron requested a transfer, the conductor punched out the face that most closely matched the patron's appearance.¹²

By 1917, there were 45,000 miles of U.S. streetcar lines. By the 1920s, there were 80,000 streetcars in America. By 1923, over \$9 million was invested in Salt Lake City's streetcar system with 143.92 miles of track, 217 cars, and three million passengers a month.¹³

So what happened to it all? The first blow to the trolley system in the U.S. came in 1893 with the development of the automobile. Streetcar investors had nothing to fear at first. The automobile was little more than a toy for the rich for more than a decade. But when Henry Ford put his Model T into mass production in 1908, the car became affordable to the masses.

Soon editorials in the newspapers began

Far left: Early photo of mule-drawn streetcar.

Above: Streetcars that ran between Calder's Park (now Nibley Park) and Warm Springs on North 200 West. Pictured probably on 700 East where there was a small section of double tracks where cars met to pass.

Streetcar photos courtesy Utah State Historical Society, all rights reserved.

Approximately half of the adult population of Salt Lake City rode the streetcars every day. Passengers paid five cents for rides around town as far as North Salt Lake and Emigration Canyon, or thirty-five cents round trip to Saltair.



to complain about the mix of trains and cars traveling side-by-side through downtown streets. Ironically, the streetcars were seen as the invaders and not the automobiles. The Salt Lake papers carried editorials asking for the removal of the rails. Some people vandalized the streetcars, greasing the tracks and pulling the arms from the electric wires.¹⁴

However, the deathblow came with the development of the motor truck. At first companies transporting goods used it, but people could be transported in large numbers by these motor vehicles as well. When Frank J. Sprague, the father of the electric trolley, died in 1934, streetcars were already in decline as the country converted to buses.

By 1949, General Motors was involved in the replacement of more than 100 electric transit systems with GM buses in forty-five cities, including New York, Chicago, Philadelphia, Detroit, St. Louis, Baltimore, and Los Angeles. Cities across the nation began to pull up or pave over old railways. That same year, sixty-one years after starting it all, Richmond, Virginia's Sprague Electric Motor Car Company destroyed their streetcars by setting them ablaze.

In his *The American Heritage History of Railroads in America*, Oliver Jensen describes the sad scene: "As the flames roared through the very last car, a strange thing happened—agonizingly and slowly it turned right side up, as though it were trying to say something to forgetful Richmond and ungrateful America, a message about a day when cities

that destroyed their railway systems would painfully have to rebuild them."¹⁵

Salt Lake City didn't give up its streetcar system without a fight, however. The Salt Lake Traction Company developed a new type of motor with a lower starting torque that permitted the use of air-filled tires on trolleys, allowing electric trolleys to ride on streets rather than rails. The company managed to attract business capital before actually manufacturing the new streetcar by doctoring a photograph.

Company officials induced the driver of a gasoline-powered bus that was passing through Salt Lake City to park his bus in front of the Salt Lake Temple. The officials took a photograph of the bus and then superimposed a trolley on the bus. The result was a photograph of the new electric trolley bus operating on Salt Lake City's streets.

When these trackless streetcars were finally put into service in Salt Lake City, representatives from twenty-six states and thirteen foreign countries were sent to Utah to study the design and operation of the new system.

In the end, the trackless trolley couldn't compete with gasoline-powered vehicles. A 31 May 1941 *Deseret News* headline announced, "Streetcars to Make Last Run in Salt Lake Tonight." One line, from 900 South and 1300 East to the University, continued to operate until about 1946 (Students could buy a book of ticket for 50 rides at a cost of \$2.00). Tracks in Salt Lake City were

Below: streetcar traffic on Main Street and 200 South looking north.



torn up and repaved, ending the era of the streetcar and beginning the era of the gasoline-powered mass transit bus system.¹⁶

By the 1970s, people were beginning to realize that gasoline-powered engines were in many ways worse than horse manure and carcasses. Pollution and congested highways had become a problem in many U.S. cities.

People once again looked to the electric streetcar to solve their problems. In 1981, San Diego opened its light rail system, a modern, electric version of the nineteenth-century streetcar.

Other cities followed suit: Baltimore, Boston, Buffalo, Cleveland, Dallas, Denver, Los Angeles, Memphis, New Orleans, Newark, Philadelphia, Pittsburgh, Portland, Sacramento, St. Louis, San Francisco, and San Jose.¹⁷

Like other cities in the U.S., Utah cities faced difficult transportation problems in the 1980s. In the early 1990s, Utah's transportation officials began to look at options for solving these problems, including monorail and commuter rail technologies. Their findings concluded that a light rail system was the most effective, economical solution.



Above: Folks posed for the last trip of this Main Street trolley, 31 May 1941. Recognize anyone in this photo???

Send positive identifications to Pioneer Magazine, 3301 East 2920 South, Salt Lake City, UT 84109, or e-mail us at sonsofuthahpioneers@networkworld.com.

Transportation officials stressed that this was only one component to the solution and not a cure-all.

Utah's \$312 million TRAX light rail system includes fifteen miles of track between downtown Salt Lake City and Sandy. Trains of two to four cars controlled by one operator take about 30 minutes to get from Sandy to downtown, stopping at 17 transit centers along the way. Buses traveling east and west feed into the light rail system.

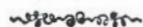
It is not surprising that critics of the light rail system complain about the same issues voiced by critics of the nineteenth-century streetcars. After all, light rail is simply a modern version of old streetcars. Light rail, however, is faster and more efficient. Passengers don't have to jump off and push the cars over humps, nor do they have to warm themselves in knee-deep straw.

There are other improvements as well. Light rail can travel fifty-five miles per hour and has crossing gates to protect traffic. The rails are flush with the pavement so that cars, bikes, and even wheelchairs can cross them with no problems. Whether light rail will win over its critics at the start of the century, as the old streetcar system did at the turn of the century a hundred years ago remains to be seen. Salt Lake's TRAX light rail system began transporting passengers on 4 December 1999.¹⁸

About this same time, Salt Lake City approved an alignment from existing tracks on



Light rail is simply a modern version of old street-cars. Light rail, however, is faster and more efficient. Passengers don't have to jump off and push the cars over humps, nor do they have to warm themselves in knee-deep straw.



Main Street eastward along 400 South to Rice-Eccles Stadium. Transportation officials hoped to have the line completed by February 2002 so it could be used to transport spectators to the opening and closing ceremonies of the Salt Lake 2002 Winter Olympics. The 2.5-mile, \$118-million TRAX line from downtown Salt Lake City to the University of Utah opened on 15 December 2001. However, security concerns prevented this line

from being used during the Winter Olympics. Meanwhile, transportation officials began seeking funding for a 1.5-mile extension to the University of Utah Medical Center, and officials along the Wasatch Front began planning for eventual light rail access to their cities. ▼

J. Michael Hunter is the American, British, and Mormon History librarian at Brigham Young University.

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The Miracle of 1849

Many of their wagons had broken down and there was neither timber nor iron for repairing them. "There we were, completely shut out from the world . . . "

By Susan Lofgren

In 1853, a rare pamphlet was published in Liverpool, England, by Benjamin Brown, a Mormon missionary who had been bishop of the Salt Lake City Fourth Ward in 1849. Writing of the condition of the Saints before the California Gold Rush, he said they were living on roots, work cattle, and a small ration of cracked grain. Their clothes were wearing out, and agricultural implements were used up, broken, or destroyed. Many of their wagons had broken down and there was neither timber nor iron for repairing them. "There we were, completely shut out from the world . . . the [nearest] shop was a thousand miles off," the pamphlet stated. And then came the "miracle" of 1849.

William G. Hartley, "On the Trail in September," *Ensign*, Sept. 1997, writes: "A contingent of more than 200 Mormon Battalion soldiers, who had been released from service in July 1847, had headed north through California in order to cross the Sierra Nevada and go eastward, back to their families. While camped within two miles of Sutter's Fort (in present-day

The diaries of Henry Bigler and Azariah Smith of the Mormon Battalion are the only firsthand records that document the famous discovery of gold there, which launched the epic California Gold Rush in 1848 and 1849.



Sacramento), they learned that John Sutter and James Marshall wanted to build a gristmill and sawmill and needed skilled workmen to do it. Many of the soldiers, who were carpenters, blacksmiths, wheelwrights, millwrights, farmers, and common laborers, decided to stay there to work and earn supplies or money to take to their families. Sutter eventually hired about 100 Battalion men.

"During that winter, the Latter-day Saint workmen and others would build the sawmill and the mill race. On 24 January 1848, James Marshall would find gold in the mill race. The diaries of Henry Bigler and Azariah Smith of the Mormon Battalion are the only firsthand records that document the famous discovery of gold there, which launched the epic California Gold Rush in 1848 and 1849."

As word spread to the states of the discovery of gold in California, large companies formed for the purpose of supplying the gold diggers with food, clothing, and implements of every kind for digging. The companies expected a tremendous profit on their goods, thus no expense was

spared in building and supplying numerous substantial wagons with wholesale quantities of clothing, spades, picks, shovels, and chests of carpenter's tools. They were also heavily stocked with tea, coffee, sugar, and flour.

When the companies of supply wagons crossed the Plains and arrived within a short distance of Salt Lake City, news reached them that ships, fitted with goods for California, had been dispatched from many parts of the world and threatened to flood the market. Wagon drivers feared that the sale of their goods would not repay the expense of conveyance.

California bound and hungry for gold themselves, the emigrants chose to visit the Mormons and sell their goods to them. Many disposed of their wagons because the teams could go no farther. They sold almost all they had to purchase a mule or a fresh horse to pack their way to California.



Latter-day Saints were able to get as much as \$200 each for fresh horses and mules normally worth \$25 to \$30. Emigrants sold their wagons for \$15 to \$25, compared to the \$50 to \$125 the wagons had cost. Almon W. Babitt reported in his journal, "almost every article, except sugar and coffee, is selling on an average, fifty per cent below wholesale prices in eastern cities."

Brigham Young viewed early entrepreneurs with great skepticism. He felt outside merchants came only to make money, not to build Zion. Young stressed to the Saints self-sufficiency as gospel. "If they impoverished themselves to buy things that couldn't be provided within the territory, they would forever be the slave of the gentiles." But as the Mormons saw 15,000 goldseekers flowing through town that year, Brigham Young found purpose in the situation as appropriate given their isolation. The Saints were amply provided with the goods for which they had been so destitute.

Pioneer diaries over and over reflected the influence of the gold rush on individual and family fortunes and thus on the whole economy. Priddy Meeks recalls that just about the time his potatoes were "in condition to grabble, the gold diggers came in nearly perished for vegetable . . . and they having plenty of groceries, did not care [about] the price." Meeks wrote that the valley "was full of everything that was needed by the poor Saints especially clothing." Meeks had a lazy Indian pony which one emigrant wanted to use as a pack mare. He describes the following transaction:

"What is your price?" says the man. I said, "I have no price but I want clothing for my family," which was five in number. I believe his heart was softened for he handed out goods, some readymade, and some not, until we all had two suits each from top to toe, both shoes and stockings and everything that was needed. He said, "How much more?" I said, "Hand

out and I will tell you when to stop." He handed out factory and calico until I was almost ashamed; even my conscience reminded me of stopping. I said, "Here is a great coat and a high pair of boots for winter," and he handed them out without a word. . . . Among the emigrants I made money enough to buy a stable horse and the best wagon I thought I ever saw, paying \$60 for both."

The gold rush also brought new business. The overland emigrants furnished employment to Mormon blacksmiths, teamsters, wagonsmiths, laundresses and millers. They also established ferries on the upper crossing of the North Platte, and on the Green and Bear Rivers, used primarily to serve Mormon companies, but now also used by the overland supply trains.

The earnings of Mormons in California which were contributed to the Church in the form of gold dust or coin probably amounted to more than \$60,000 during the period of 1848-1851. At least that much more probably came into the valley from California on private account. By 1850 the new-found abundance in the valley permitted the cancellation of the Church's food rationing program.

In 1850, Church officials located a farm where the poor could live and work for food, but officials were only able to locate two persons who admitted to their inability to provide for themselves. The contemplated farm was used instead as a pasture. "The most important crop of 1849-1851 was not harvested in the Salt Lake Valley, but at Sutter's Mill," wrote Leonard Arrington.

Although Brigham Young turned the Saints away from the gold rush to save their souls, gold mining in California actually saved the Saints in many ways. The "miracle" of 1849 brought about a much-needed reprieve for the pioneers struggling to build their home in the Salt Lake Valley. ▼

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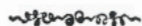
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# SUP National News

**S**ons of Utah Pioneers around the country are busy making a difference in their communities as well as fostering a feeling of fellowship among their members. Here are a few national highlights.



## NEW PRESIDENT-ELECT APPOINTED

• The SUP National Board is pleased to announce that Louis Pickett has been invited by the Executive Committee to serve as president-elect for 2002. Jay Smith, previous president-elect, was called by The Church of Jesus Christ of Latter-day Saints as a temple president.

Louis was born and raised in Gunnison, Utah, the third of six children born to Merrill and Erma Olsen Pickett. Farm duties taught him responsibility and how to work. He completed his public schooling in Gunnison, served a mission for the Church, and received bachelor's and master's degrees from Utah State University. At the time he received his undergraduate degree, he was commissioned in the army reserve and completed a two-year military assignment.

In his professional career with the Utah Department of Employment Security, he served as a vocational counselor, the personnel director, and the state employment service director.

Louis married Willy VanGelderren, and they have three sons, two daughters and twenty-one grandchildren. Following his retirement, they served in the Pennsylvania, Philadelphia Mission. They serve as ordinance workers in the Jordan River Temple.

As a member of the Jordan River Temple chapter since 1992, Louis served as secretary/treasurer, president-elect, presi-

dent, and past president. He also served as an area vice president on the National Board. In November he was appointed to serve on the Executive Council with the assignment of president-elect. Louis has enjoyed serving in past assignments with the support of his wife, Willy, and looks forward to the opportunities ahead as he serves on the Executive Council.

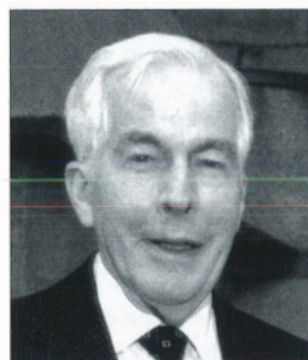
Louis Pickett



## • Paul Lowell Badger died 30 January

2002 in Salt Lake City at age 89.

Born 10 December 1912 in Salt Lake City, Paul graduated from the University of Utah and served an



LDS mission in England and Scotland from 1937 to 1939. He moved to Washington D.C., where he met and married Eleanor G. Farr 29 August 1942.

Paul graduated from Georgetown University Law School and served as administrative assistant and secretary to two U.S. senators. He was clerk and counsel to the Senate Labor and Military Affairs Committees. He served in all three branches of the federal government, in addition to establishing a private practice, which spanned over 40 years.

In 1971 Paul returned to Salt Lake City, and from 1976 to 1987, he worked as Clerk of Court of the U.S. District Court for the district of Utah and as part-time U.S. Magistrate.

He joined the Sons of Utah Pioneers in 1984 and later served on the National Board as Trails and Landmarks Director, responsible for placing historical markers throughout Utah to memorialize the westward trek of the pioneers. SUP became the mainstay of his efforts to remain mentally and physically active.

He is survived by three children and nine grandchildren. Eleanor preceded him in death in 1974. Paul's funeral program, dated 4 February 2002, notes LDS Church President Gordon B. Hinckley as one of the speakers.

SUP pays tribute to Paul Badger and the legacy of honor he left behind.



## *“Strength Through Diversification”*

### **NATIONAL SUP TRAINING SEMINAR**

• The 2002 annual SUP Training Seminar was held at the National Headquarters Building on 12 January to aid newly elected chapter officers and others in carrying out their chapter duties. Louis Pickett, national president-elect, was program chairman for the event, and his wife, Willy, arranged and conducted the ladies' session.

Past President Alan Luke welcomed chapter officers and board members, and

President Phil Richards spoke of the year ahead. Stan Rasmussen, management trainer and executive leadership coach, gave a presentation on lead-



*“Leading—I’ve been charged with being a leader . . . will there be sufficient evidence to convict?” —Stan Rasmussen*

ership principles. Program directors or specialists from the national office met in break-out sessions with members who have similar responsibilities in their chapters. Discussions and a question-and-answer session followed.

Ladies heard a report from Steve Jacobsen, project director of the Nauvoo temple reconstruction, and his wife, Pat. They gave presentations about the temple construction and relationships with the community. Ray and Janette Beckham of Church Olympic Security provided information regarding the Church’s involvement as “Hosts to all Nations” during the Olympics. Sue Ann Oliphant sang for the group, accompanied by her son Nathan.

The seminar concluded with dinner and a program. David and Marlene Gourley, participants in the “Sea Trek” experience last year, gave an interesting report of that historic event. Outstanding soloist Thomas Pike entertained following the dinner.



*“The Church and the Olympics”  
—Ray and Janette Beckham*





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## SONS OF UTAH PIONEERS

# National Encampment 2002 *The Crossroads of the West—Tooele, Utah*

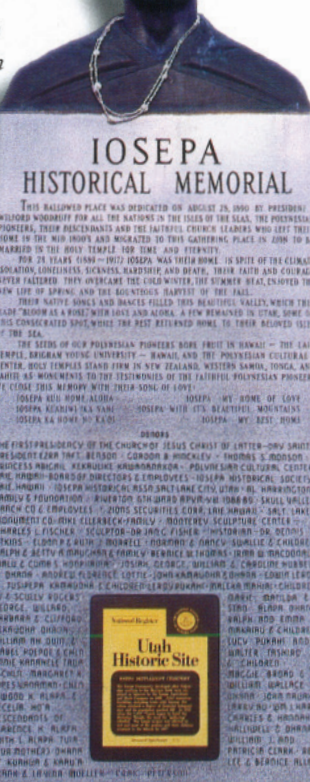
In 1849, a handful of brave Mormon Pioneer headed 35 miles southwest of the Salt Lake Valley. Past the Great Salt Lake and into a pristine valley, they carved out a new life in the Great Basin frontier at the mouth of what is now Settlement Canyon. They endured hunger, disease and hostile Indians and now, over 150 years later, the city of Tooele has grown into a major Utah community. Discover the rich pioneer history of Tooele, nestled between the Oquirrh mountains to the east and the Stansbury mountains to the west, during the 2002 National Encampment.

Visit Pioneer City Hall and the Tooele City Library dedicated in October 2000 (above). The library features a monument with over 800 names of the original pioneers.

The old town site of Iosepa in Skull Valley was settled by Hawaiian LDS converts longing to be closer to the Salt Lake Temple (monument pictured to right).

After several desperate days of travel across the Great Salt Lake Desert, the Donner-Reed party fell upon a spring near the base of Pilot Mountain in Box Elder County. They rested and recovered for 10 days before continuing their journey toward the Sierra Mountains (pictured in background).

The Hilda Erickson Monument in front of Grantsville City Hall honors this last survivor of the 80,000 pioneers who crossed the Plains prior to 1869. She died in 1968 at the age of 108.

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# **SONS OF UTAH PIONEERS**

## National Encampment 2002 *The Crossroads of the West—Tooele, Utah*

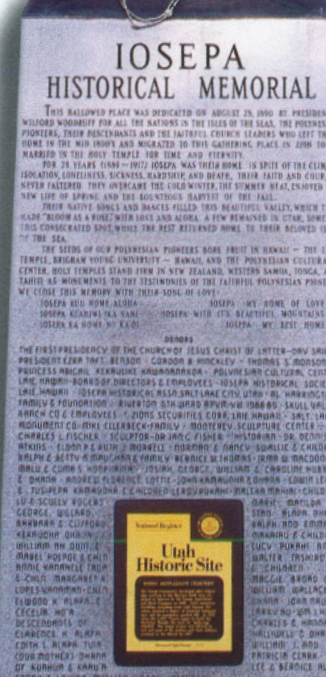
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[illegible][illegible]



# August 8th, 9th, 10th

## KEYNOTE SPEAKER: JAMES E. FAUST

### ENCAMPMENT HEADQUARTERS:

Tooele Stake House at 253 South 200 East

Encampment Chairman: Rex Bennion

Chapter President: Marvin Wallace

### Thursday, 8 August 02

2:00 - 5:00 Check In & Registration  
5:30 - 7:15 Opening Ceremonies & Dinner  
KEYNOTE SPEAKER: James E. Faust  
8:00 Historical Pageant: Benson Grist Mill

### Friday, 9 August 02

7:30 - 9:30 Chapter Presidents' Meeting  
8:00 - 9:30 Check In & Registration  
8:30 - 9:30 Brunch  
9:30 - 4:00 Bus Tours  
9:30 - 4:00 Self-Guided Tours & Free Time  
6:00 - 8:30 Dinner, Music & Historical Program

### Saturday, 10 August 02

8:00 - 9:30 Check In & Registration  
7:30 - 9:00 National Board Breakfast Meeting  
9:30 - 11:30 Business Meeting & Spouse Program  
12:00 - 2:00 National SUP Awards Luncheon  
2:00 - 5:00 Free Time  
5:30 - 7:00 President's Banquet

### Bus Tours

Bus Tours # 1, 2, & 3 include a box lunch

■ **Tour # 1:** 120 Miles, 6 hours. Tooele, Stockton, Clover, to Skull Valley. Covers history of Pony Express, Lincoln Highway, Overland Stage, Hawaiian Colony, Donner Museum, and other places if time permits.

■ **Tour # 2:** 60 Miles, 6 hours. Tooele, Grantsville, Lakepoint, Deseret Peak Fire Fighters Museum, other museums, monuments and historical homes.

■ **Tour # 3:** Two Vans, Limited to 28 people, Up to 6 hours. Drive up Middle Canyon to 9000 ft. elevation and look down into the Copper Pit, then return to Tooele to cover the main areas of interest in Tooele and Grantsville.

■ **Tour # 4:** Self-guided tour with aid of a map to many of the areas listed above.

For the bus tours, make a selection of First & Second choices as provided on the registration form. All bus tours include a lunch.

### Registration Fees: per person

■ Early Registration by July 15 . . . . . \$ 85.00

All banquets, programs & activities, except bus tours & housing

■ Late Registration after July 15 . . . . . \$ 95.00

All banquets, programs & activities, except bus tours & housing

■ Saturday Activities only . . . . . \$ 45.00

Awards and luncheon, entertainment & evening banquet

■ Optional Friday Bus Tours . . . . . \$15.00

Guided tours to historical sites and points of interest with box lunch

Cut here and return with your check to the address below: \_\_\_\_\_ Each person is responsible for securing his own housing.

*please print*

**Registration Form:** 2002 SUP National Encampment in Tooele, Utah, August 8 - 10, 2002

Name: \_\_\_\_\_ Spouse: \_\_\_\_\_ Phone: ( ) \_\_\_\_\_ SUP Chapter: \_\_\_\_\_

Address: \_\_\_\_\_ City: \_\_\_\_\_ State: \_\_\_\_\_ Zipcode: \_\_\_\_\_

Select 1st & 2nd Choices: Circle and mark choice

Bus Tour # 1      Bus Tour # 2      Bus Tour # 3

Benson Mill Pageant: Circle      Yes      No

|         | Early Registration<br>\$ 85.00 | Late Registration<br>\$ 95.00 | Saturday Only<br>\$45.00 | Bus Tour<br>\$15.00 | TOTAL    |
|---------|--------------------------------|-------------------------------|--------------------------|---------------------|----------|
| Member: | \$ _____                       | \$ _____                      | \$ _____                 | \$ _____            | \$ _____ |
| Spouse: | \$ _____                       | \$ _____                      | \$ _____                 | \$ _____            | \$ _____ |
| Total   | \$ _____                       | \$ _____                      | \$ _____                 | \$ _____            | \$ _____ |

Mail checks and Registration Form to:

Russ Hammond (435-882-2737)

250 So. Coleman  
Tooele, Utah 84074

Total Amount Enclosed: \$ \_\_\_\_\_

Make checks payable to: SUP Tooele Settlement Canyon Chapter

For additional Information contact President Marvin Wallace (435-882-0653)



# SUP Chapter Highlights

*(If you would like your chapter's activities included in this summary, please send pertinent information to Pioneer Magazine, 3301 East 2920 South, Salt Lake City, UT 84109. You can also e-mail us at [sonsofuthapioneers@networld.com](mailto:sonsofuthapioneers@networld.com).)*

## NEW MEMBERS

John Anderton, SV  
James L. Barker, CR  
Lowell C. Bennion, Mills  
H. Smith Broadbent, BY  
Bruce Shumway Bunting, RR  
Leon W. Christensen, RR  
Dwight A. Daniels, SV  
Robert H. DeVries, AL  
Algene Graff, CM  
George C. Gibson Sr., AL  
Gary Grammon, AL  
Raymond K. Hendrickson, SV  
John W. Hobbs, Mills  
Robert R. Horrocks, CM  
Life Member  
Norman Heber Jackson, SV  
Ralph C. Jones, SV  
Robert J. Little, SD  
Stephen W. Lloyd, OlyH  
Douglas Loosle, SV  
Melvin J. Lowe, SV  
Shane Luck, RR  
Clisbee H. Lyman, PH  
John H. Marsden, SC  
Harold D. Meaking, SC  
Wendell R. Olsen, SV  
Robert G. Reeder, SD  
Byron "Pete" Riches, Hol  
Dennis Lee Rockwell, SC  
Burton Stanley, CM  
Kendall L. Stapley, SV  
Clint Stevens, BH  
Mark Edwin Taylor, AL  
Leland Taft Teeples, SV  
James F. Turpin, GC  
Earl S. Utley, SV  
Gene D. White, SC  
Gelen P. Willardson, SV  
Douglas J. Wood, AL  
Donald L. Wright, AL

•The SUP welcomes a newly re-established chapter in the Parowan-Paragonah-Summit area that will be known by its former name of **Little Salt Lake Chapter**. Edward A. Dalton was named as president, Alan Adams as president-elect, Jim Benson as secretary, and Elwood Benson as treasurer. Alan Luke national SUP president, Phil Richards, national president-elect, and Frank Brown, SUP executive secretary, participated in the chartering ceremonies held in Parowan's "Old Rock Church." Initial membership includes over 20 men.

•The **Sevier Valley Chapter** of SUP was organized 25 January 2002 in Richfield with eight members. Glen Willardson was elected president; Douglas Loosle as vice president, Wendell Olsen as secretary, and Leland Teeples as treasurer. The chapter includes three Life Members, as well as eighty-six year old Earl Utley, who recently

retired after serving nearly 40 years as mayor of Joseph, Utah.

## Correction

### THE REST OF THE STORY

In the Winter 2001-2002 issue we published "Two Girls Lost in a Blizzard," indicating it was related by Maude Fox. In a letter from Eugene Fairbanks, M.D., Bellingham, Washington, we learned we had overlooked that he had submitted the manuscript, which was transcribed by his father, Avard Fairbanks, from the story told by his wife, Maude Fox Fairbanks. Dr. Fairbanks came across the rough draft while organizing family affairs after the death of his father at age 90 in 1987 and his mother at age 95 in 1992. We felt these details added to the richness of the story and would be of interest to our readers. The editors apologize for the oversight.

## Chapter Eternal

*In loving memory of our SUP brothers who have recently joined their pioneer forebears on the other side of the veil.*

*Pioneer rejoices in the lives of these good men and extends its sympathies and good wishes to families and loved ones.*

|                                                 |                                                      |                                                  |                                                        |
|-------------------------------------------------|------------------------------------------------------|--------------------------------------------------|--------------------------------------------------------|
| Paul Badger<br><i>Twin Peaks Chapter</i>        | John Norman Everett<br><i>Sugar House Chapter</i>    | Howard C. Lane<br><i>Mesa Chapter</i>            | Howard Roberts<br><i>Mesa Chapter</i>                  |
| Norman Bradfield<br><i>Hurricane Chapter</i>    | LaMar Joseph<br>Gardner<br><i>Mills Chapter</i>      | H. Delmar Layton<br><i>Mesa Chapter</i>          | Owen Sanders<br><i>Hurricane Valley Chapter</i>        |
| Dilworth C. Brinton<br><i>Mesa Chapter</i>      | Clarence William Giles<br><i>Mesa Chapter</i>        | Alva Matheson<br><i>Cedar City Chapter</i>       | Joel Hansen Smith<br><i>Mesa Chapter</i>               |
| George Carey<br><i>Beehive Chapter</i>          | Arvard Hall<br><i>Mesa Chapter</i>                   | H. Wells Meeks<br><i>Cotton Mission Chapter</i>  | Morris Sorenson<br><i>Cotton Mission Chapter</i>       |
| R. Bert Carter<br><i>Salt Lake City Chapter</i> | F. Garn Hatch<br><i>Salt Lake City Chapter</i>       | Richard Wright Moyle<br><i>Pioneer Chapter</i>   | Richard Grant Thayne<br><i>George A. Smith Chapter</i> |
| James Leroy Cooper<br><i>Mesa Chapter</i>       | Martin Jefferies<br><i>Settlement Canyon Chapter</i> | Joseph Padovich<br><i>Cotton Mission Chapter</i> | Junius R. Tribe<br><i>Ogden Pioneer Chapter</i>        |
| Maxwell Bruce Cox<br><i>Mesa Chapter</i>        | Jack Jones<br><i>Settlement Canyon Chapter</i>       | Richard Parsons<br><i>Settlement Canyon</i>      | George Williams<br><i>Box Elder Chapter</i>            |
| Jack Crosby<br><i>Cedar City Chapter</i>        | Calton C. Kammerman<br><i>Salt Lake City Chapter</i> | Herman Bates Prater<br><i>Beehive Chapter</i>    | Evan Woodbury<br><i>Cotton Mission Chapter</i>         |
| Jesse Smith Decker<br><i>Mesa Chapter</i>       | Louis L. Kearns<br><i>Cotton Mission Chapter</i>     | Arlo Prisbrey<br><i>Cotton Mission Chapter</i>   | Martin Young Jr.<br><i>Mesa Chapter</i>                |
| Lester Erickson<br><i>Beehive Chapter</i>       | Leigh Joseph Kilpack<br><i>Murray Chapter</i>        | William Reeve<br><i>Hurricane Valley Chapter</i> |                                                        |



# A New Beginning or an Ending?

By Mary A. Johnson  
President of DUP

**A**s athletes from all over the world participated in Olympic events in Utah, the air was filled with excitement. The Olympic theme "Light the Fire Within" ignited a spirit of competition, participation, volunteerism, and enthusiasm, as so many worked so hard to see that things went as planned. Problems that arose sometimes seemed insurmountable. Yet the vision of those in charge made it possible to rise above these problems, creating an avenue where highly trained athletes could participate and bring about a joyous celebration for people from many nations. The events marked the beginning of something special for some and an ending for others.

Because of the Olympics, people from all over the world visited Utah, and many learned about the state and its beginnings at Pioneer Memorial Museum. The railroad room was of great interest, especially the story of the "Wedding of the Rails" and the driving of the Golden Spike at Promontory. Visitors learned that building the transcontinental railroad required those participants to also "Light the Fire Within," as the spirit of competition, participation, volunteerism, and enthusiasm coupled with hard work were necessary attributes in bringing the project to fruition.

Many guests were interested in the murals depicting people who attended the culminating celebration of the driving of the Golden Spike. Reading the words, "On April 28, 1869, ten miles of track were laid in one day," visitors spoke of the tremendous task of building a railroad. A segment of track prompted remarks about the hand-hewn logs and the skill and time such labor took. The magnified replica of the Golden Spike created discussions about the moving reenactment held annually in Promontory on the anniversary of the rail's completion 10 May 1869. The driving of the spikes, the crowd's jubilation, and the two engines coming together helped visitors recognize the significance and emotion of the day.

We explained that the uniting of the rails also united our nation, and while it was the beginning of something wonderful, it was also the end of the pioneer period, those twenty-two years when pioneers came with wagons, handcars, or by foot. We continued with the narration that the pioneers also had a "Light Within" that kept them moving forward. Although this particular period of pioneering had passed, the light had not dimmed, but continued to sustain them each day as they created new beginnings in their colonizing efforts.

We too need to "Light the Fire Within" and begin each day with excitement as we remember and honor those early pioneers and others who came to prepare the way for us to live in such comfort today. Our fire must generate the spirit of competition, participation, volunteerism, and enthusiasm as we move forward with new beginnings. The Olympics may have ended, but the theme "Light the Fire Within" must remain within each heart.

**B**ecause of the Olympics, people from all over the world visited Utah, and many learned about the state and its beginnings at Pioneer Memorial Museum.

*~~~~~*

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# SUP Nauvoo Temple Project

## *A goal reached and surpassed*

**D**onors want to honor those who labored to build the original Nauvoo temple and who sacrificed so much, even their lives.

*~~~~~*

**I**n June of 2001, after communication with the Nauvoo Temple Project, the SUP National Board decided that the National Sons of Utah Pioneers contribute an amount sufficient to purchase a cut stone bench for the Nauvoo Temple grounds. The actual cost of these beautiful benches is \$2,400 each. They will be placed on the ground in front of the temple structure property.

Russell A. Cannon was approved to be the project director and coordinator. He serves on the National Board as public relations/publicity director.

A goal of \$2,400 was set to fund one bench. Fund raising began in November of 2001 and the goal was met in less than two months through donations from members. Donations were in amounts from \$10 to \$500. Donors said they wanted to honor those who labored to build the original Nauvoo temple and who sacrificed so much, even their lives, in some instances. Many donors were grateful to be descendants of those selfless pioneers.

The goal has been surpassed. The sur-

plus, which is now approximately \$150 and growing, will be used to purchase and locate a Sons of Utah Pioneers memorial plaque in the Nauvoo restoration area.

President Gordon B. Hinckley expressed his desire to meet with the SUP to receive the donation, but because of time demands he assigned Elder David E. Sorensen of the First Quorum of Seventy, Executive Director of the Church Temple Department, to meet with SUP president Philip Richards and Russell A. Cannon on 27 February 2002. Also present to receive the donation of \$2,400 was Paul Koelliker, who is the managing director of the Church Temple Department.

Elder Sorensen extended the thanks of the Church to all those who participated in this fund raising project and said he would send a memo to President Hinckley advising him of the receipt of the donation. Elder Sorensen stated he hoped the donors would understand that neither their names nor the SUP name nor logo can grace the bench since it is on the temple property. ▼

*Left to right: Chairman Russell A. Cannon; SUP President Philip Richards; Elder David E. Sorensen of the First Quorum of Seventy; Paul Koelliker, Temple Department Managing Director.*



*Photo © by Robert Johnson*



**HONORING YOUR** *Heritage*

*By Darrell Knight*

**J**oseph Knight Sr., a New York miller and farmer, hired Joseph Smith in 1826 as a farm worker. Joseph lived with the Knight family and told them about his heavenly experience in the Sacred Grove and the angel Moroni's visits to him.

One Knight son, Newel, recorded, "In 1826 he (father) hired Joseph Smith Jr. Joseph and I worked together and slept together. My father said Joseph was a man of truth and the best hand he had ever hired."

Another son, Joseph, wrote, “. . . among the many he (father) hired from time to time was a young man by the name of Joseph Smith Jr., to whom I was particularly attached. His noble deportment, his faithfulness, his kind address could not fail to win the esteem of those who had the pleasure of his acquaintance.”

Joseph Knight Jr. also recorded that he and his father believed the Prophet and were the first, outside the Smith family, to do so.

Father Knight and his wife, Polly, raised seven children and lived on a beautiful estate nestled in a curve of the Susquehanna River near Colesville, New York. In time the whole family and extended relatives accepted the new religion and formed the first organized branch of the Church, numbering around 60 members.

This small family-connected branch followed the Prophet Joseph to Ohio, Missouri, and Illinois, and continued with the westward exodus to the Great Salt Lake Valley. Polly died in Missouri, Joseph Sr. died at Mt. Pisgah, Iowa, and Newel died in Nebraska, all from the results of persecution and exposure. The family uprooted themselves and built mills five times to serve the Saints.

When Joseph and Hyrum were martyred, Newel wrote in his journal, "Oh how I loved those men and rejoiced under their teachings! It seems as if all is gone, and as if my very heart strings will break, and were it not for my beloved wife and dear children, I feel as if I have nothing to live for . . ."

**W**e have a sacred responsibility to see that the honor we give our ancestors should be available to those generations that will follow us.

Photo ©by Robert Johnson



**With these simple steps our forebears' names will be engraved on metal plaques mounted on the walls at the national office.**



Joseph Knight Sr. and Polly Peck were my great-great-grandparents. Their family's courage and faithfulness has been a powerful example for my family and me. I hold them in my heart with love and admiration. How can I honor them and show others how I feel about them?

In Exodus 20:12, we are commanded to "Honor thy father and thy mother . . ." This commandment could not have meant to exclude those forebears who came before our immediate parents. We have a sacred responsibility to see that the honor we give our ancestors should be available to those generations that will follow us—our progeny.

One way all members (and nonmembers) of Sons of Utah Pioneers can participate is by submitting names of pioneer ancestors to the Memorialization Program. Requested pioneer data needed to fill out an application form includes dates and companies the pioneers traveled with. A contributing fee to the National SUP Office is also required.

With these simple steps our forebears' names will be engraved on metal plaques mounted on the walls at the national office. The names will be included on a list of pioneers arriving in Utah before the coming of the railroad on 10 May 1869 or on a second list of those who arrived after this date.

Each chapter of SUP has a copy of these lists that was sent to the presidents on a computer disk.

The honor roll is being posted on the SUP web page, [www.sonsofutahpioneers.org](http://www.sonsofutahpioneers.org). The names will also be installed on the Internet under the web page Ancestry.com, one of the largest commercial genealogy companies in the nation.

Written histories of the pioneers are also sought to be included in the collection of pioneer stories at the National Office library. The library is probably the most complete pioneer library available to search out our ancestry. For SUP chapters, submission of such written histories can earn evaluation points. ▼

## Remember . . .

*By Florence C. Youngberg*

### *... Taking the Train to Saltair*

**D**ad worked at Saltair in the evenings about three times a week. He'd leave after work, have his dinner, a hamburger, then take tickets on the dance floor. So his children could be with him as much as possible, Mother put up a lunch a few times a week, and we took the streetcar to town to meet Dad. We rode the Saltair train together out to the resort.

We stowed our lunch basket and got into bathing suits to swim in the lake. Mother watched us carefully and instructed us not to get salt in our eyes or mouths, but it always happened anyway. We coughed and cried, but we had fun. After trying to wash off the salt, we dressed, and Dad retrieved the lunch. We enjoyed sandwiches, hard-boiled eggs, and other goodies. The eggs always tasted

good, because they were well seasoned from the salt still on our hands.

When it was time for Dad to start work, Mother would take us to the train for the trip home. She may have found it difficult catching trains and streetcars with sleepy children, but she knew it was important for us to be together as a family.

*Streetcars* were an important part of life when I was small, because there weren't many cars. You met nice people on streetcars. I remember the streetcars all lined up about midnight, waiting for the last train to come from Saltair. Streetcars were cold in winter, but we dressed warmly. The conductor would have to go through the car at the end of the run and push all the seat backs over so that people were always facing forward. Sometimes, coming from school or if the whole family rode together, we would change the seats back so we were facing each other. They were very accommodating. ▼





# KEEP *the* *Legacy* ALIVE

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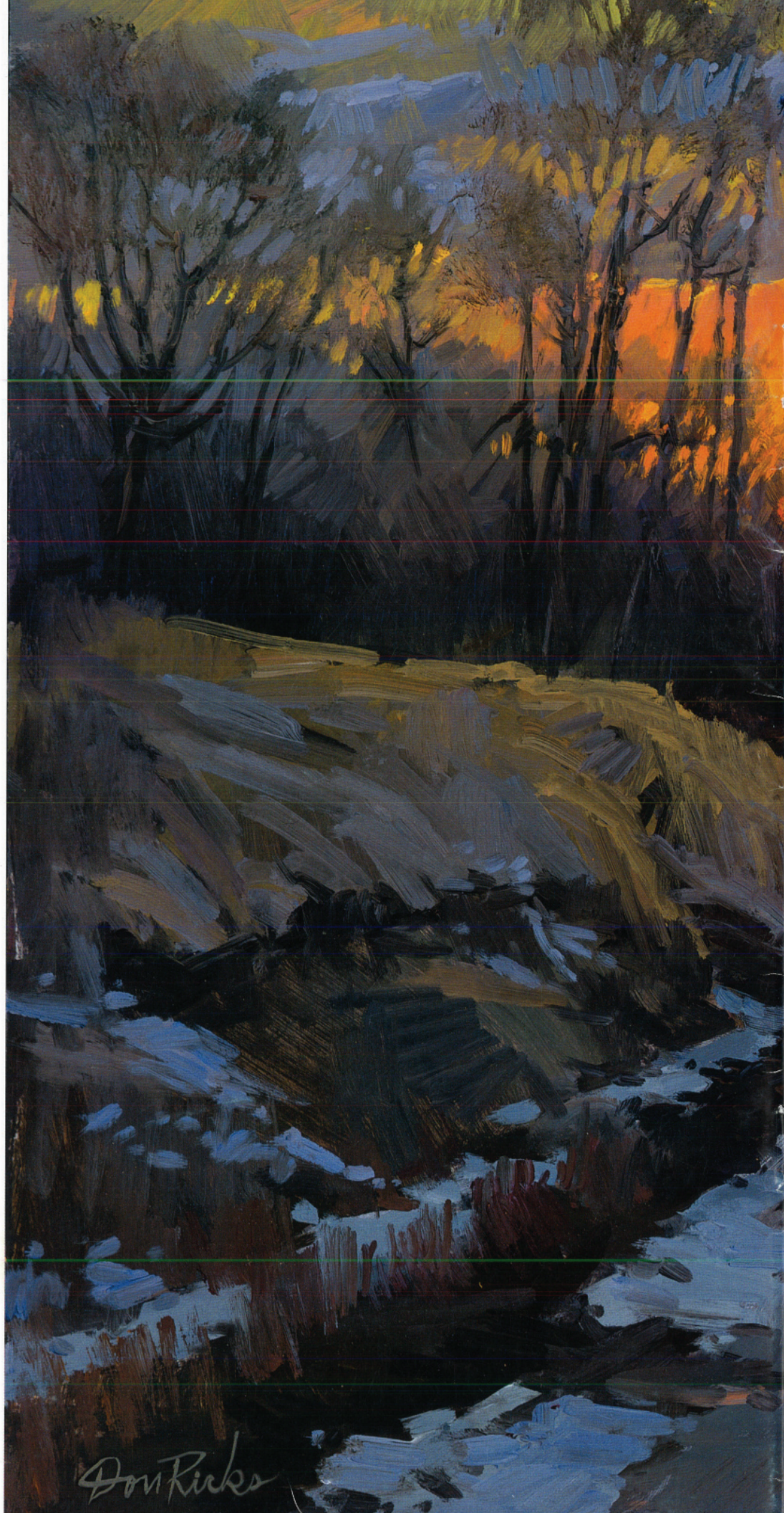
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The recent recession in the American economy has had a serious effect on most magazine publications as advertisers have greatly reduced their budgets. The *Pioneer* magazine has experienced this same reduction in advertising revenue. To help offset this deficit, the SUP has created a *Pioneer* Magazine Trust Fund which allows individuals, corporations and SUP chapters to contribute money, stock certificates or other negotiable instruments to help preserve the high quality of the magazine and to permit continuing publication. There are no administrative expenses associated with this fund and all moneys donated go directly to the trust fund.

It is our goal to perpetuate the trust fund to the point that interest will cover a good portion of the publication costs. All donations are tax deductible and can be made in any amount. The names of donors will continue to be published in the *Pioneer* unless the donor requests otherwise. We invite all readers, both members of the Sons of Utah Pioneers and others, to join in this worthy effort.

We also remind you that we are still soliciting advertising for the magazine at very special rates for a limited time. If you are interested in details and rates, please contact the SUP National Headquarters, (801) 484-4441.





Don Rickes